

THE TIME OF THE END

I. R. DEAN

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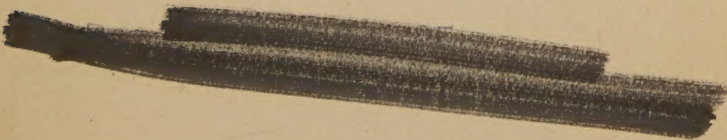
|By

I. R. DEAN

Author of "The Bible and Science,"
"God's Remedy for Indwelling Sin,"
"The Judgments of God," etc.

*"O my Lord, what shall be the end of these things?
And he said, Go thy way, Daniel; for the words are
closed up and sealed till the time of the end."*

—Dan. 12: 8, 9.



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PREFACE

THIS book has grown out of my lectures on Prophecy delivered at various times and places since the outbreak of the war.

The feeling that we are in a great crisis in the World's history has not been confined to Bible students and statesmen. It is universal. Forecasts which, a short time ago, were considered merely dreams of fanatics and visionaries, are now materializing before the very eyes of sceptics and scoffers. The daily papers often read like a chapter out of the Sunday School lesson, bringing before us places and peoples which we had scarcely seen mentioned outside of the Bible or the religious journals, and occasionally in the proceedings of the Geographical Societies. This has added a new interest to the study of Prophecy, both on the part of believers and unbelievers.

Large audiences have gathered to hear these lectures and have listened to them with increasing interest, and many times have I been requested to put them into print that they may be studied at home and handed on to others. This is my reason for preparing the book, and while I am not unconscious of its defects, my wish to assist those who desire to study Prophecy and have not the Key to unlock its mysteries overbalances all fear of criticism, on the part of those who will pick flaws.

No book is interesting if the reader does not understand what he reads; and it is this very lack of under-

standing the great prophecies of the Bible that is responsible for their receiving so little attention.

Nothing is more interesting than these prophecies, at this momentous time, when their hidden mysteries are unfolded to us. On this line, I trust my book will be of some help to many.

The charts 1 and 2 are reprinted by the kind permission of Mr. C. J. Baker from his book "The Times of the Gentiles, or Things Which Are." They give the key to all Old Testament Prophecy, as well as the Olivet Discourse of our Lord. To any one who does not understand the plan of God, as outlined in these two charts these prophecies are a meaningless jumble. And that is precisely what has led so many interpreters into such fantastic explanations of passages that are as plain as day when seen in the light of this Key. Other books that have greatly aided me in the preparation of these lectures have been Sir Robert Anderson's "Coming Prince" and "Daniel in the Critic's Den." Also A. C. Gaebelein's "Harmony of the Prophetic Word," "The Prophet Daniel," "Zechariah" and "The Gospel of Matthew." From Bullinger's "Number in Scripture" I have received much help in the chapter on Gaps in Israel's History. I must not forget to acknowledge my debt to the Scofield Reference Bible and to Rev. Lewis Sperry Chafer's valuable book "The Kingdom in History and Prophecy," and to Nathaniel West's "The Thousand Years in Both Testaments." If I have left out others it is not intentional.

For the line of interpretation followed in these lectures I assume all responsibility. On the whole they are not out of harmony with those of the authors named above; but

there are details to which they might seriously object: for example, the lecture on the Four Stages of Israel's Captivity and the Corresponding Restoration, and the one on the Coronation of the King.

If these points are contained in other books they have escaped my notice. So that here, at least, I may claim some originality. I shall not be greatly discomfited, however, if I find I am mistaken.

I shall not be surprised at severe criticism from some quarters, for being so presumptuous as to name any dates. This will be enough to discredit the entire book with some. So be it. I believe Daniel, both by precept and example gives us authority to search for the time of the end of this age. In this respect I am a thorough convert from the position formerly held by me.

Let us who believe that the time is short not quarrel, but humbly and patiently wait. Time will soon put all these questions outside the equivocal into the realm of certainty. The fact that in two and sometimes in more lectures I have repeated the same thoughts and quoted the same Scriptures was necessary and unavoidable in speaking on these prophecies. I have sought clearness rather than rhetorical beauty. Each lecture or chapter is nearly always complete in itself.

Some have concluded from the translation of Daniel 7:17 given in our common version that all the four beasts of Daniel's vision are yet future. This verse in Dr. Young's Literal Translation reads "These great beasts, that are four, are four kings, they rise up from the earth." The time element is not indicated in this verse at all according to this rendering, and therefore they are not necessarily all future at the time Daniel is

speaking, as would seem to be the case according to our common version. Dr. Young is admitted to be one of the greatest Hebrew scholars of modern times, and especially a master of the Hebrew tenses.

It will be seen if the line of interpretation followed here is correct that there is no ground whatever for the theory that the church, or any part of it, is to go through the tribulation.

In our Saviour's parables there is no distinction between wheat and wheat, or between good fish and good fish. The line is drawn between wheat and tares. *All* the good seed are the children of the Kingdom and *all* the tares are the children of the wicked one. Also the distinction is between the *good* fish which are all gathered into vessels, and the *bad* which are all cast away. So with Paul, "The dead in Christ rise first." "They that are Christ's at His coming." These expressions as well as many others admit of no division of the saints. Those "in Christ" can never be divided.

May the reader find as much pleasure in reading these lectures as I have had in the preparation of them; and may reader and writer be found blameless before Him at His coming.

INTRODUCTION

PROPHECY has nothing to say about the nations, as such, in their relation to one another, but only in their relation to Israel. Events may happen which are greater than some of those which are the subject of prophecy, involving far more people, but the prophets pass them over in silence. For that very reason the present war is not immediately within the prophetic view. But to the intelligent student of the prophetic word the present conflict was nevertheless a logical necessity. I claim no great wisdom or foresight about the future, but I have been looking for this war for more than twenty-five years. In 1897 when the first Balkan war broke out, it looked very much as though all Europe would become involved. Other wars since that time have come near precipitating this world-war; but the time had not come when the Times of the Gentiles should be fulfilled.

This war has moved precisely in the direction to accomplish the events that are in the prophetic foreview.

Israel must return to her land and the Roman Empire be revived in its new form, with the intimate union of Satanic power in its new head, before the coming of the final conflict which will end in the reign of Christ and the overthrow of Satan's kingdom.

Already Palestine is in the hands of the Allies, and the Jews are making preparations to establish their nation, with Jerusalem as their capital.

Men high in office and in statesmanship have spoken again and again about a *League of Nations* to prevent future wars. The League will be formed, beyond a doubt, but it will not prevent a future war. (See Isaiah 8:9-13.) This compact will cover the territory embraced in the old Roman Empire at the time of Christ, i. e. at the end of the 69th "week" of Daniel's prophecy.

All interpreters who take this view of prophecy seem to think Great Britain, without Ireland, will be included in the revived Roman Empire. But history shows that Great Britain was not in the Roman Empire till about A. D. 43, and therefore not in any part of the period of Daniel's vision. See any history of England.

Israel is to have some nations that are her friends and supporters during the time of her return and Great Tribulation. There is no doubt about Britain entering, in some sense, into the League of Nations at the end of this war, but probably not in any way that will prevent her from coming to the rescue of the Jews in the time of Jacob's trouble.

In the 11th chapter of Daniel from verse 30 to the close the vision sweeps on to the end-time, and the great conflict is a triangular one.

There is *the King* of the fourth or Roman Empire of verse 36.

Then *the King of the North* who "comes against him like a whirlwind." Verse 40. This is the same as Gog of Ezekiel 38 and 39. He is called in Ezekiel the Prince of Rosh, Meshech and Tubal. (Young's translation.) But many others are said to come with him. "Gomer and all his bands, &c." This no doubt refers to Russia

(Rosh) and Germany (Gomer), and all the Northern European powers that lie outside the old Roman Empire.

Again there is "the *King of the South* who shall push at him" (Dan. 11:40). This King seems to represent those nations that are on the side of the Jews. He has his seat in Egypt. But Egypt will, no doubt, as now, act under British rule and support, to which the United States will be added, and all the other nations that are not included in the two divisions mentioned above.

ALL NATIONS are to be in this final conflict. So we read in Joel and Zechariah, especially in Jeremiah 25: and in many other places. Such is the trend of things at this moment.

Russia and Germany in a league together will combine with all the lesser nations of Northern Europe; while the nations of the old Roman Empire, formed into a ten-kingdom empire, will be headed by the Beast.

Both these will be enemies of Israel.

The nations of the rest of the world in the final conflict lined up with Great Britain and the United States as the friends and defenders of Israel will operate through Egypt. Time will soon reveal whether these suggestions are right or wrong.

I am aware of the violent opposition aroused by fixing dates. I have been as strongly opposed to this as any one. But the Lord used illustrations that would lead us to think that the time can be approximately known. Noah knew when the flood was coming; Lot knew when Sodom would be destroyed, and Abraham knew earlier still.

Paul says, "But ye, brethren, are not in darkness that that day should overtake you as a thief."

Daniel did not consider that he was doing wrong when he searched the prophecy of Jeremiah to find when the Babylonish captivity would end. (Daniel 9:2.)

There is not the slightest reason for making the 70th "week" of Daniel more than seven years long. Since the "69 weeks" were just 483 years long. God may out of grace "shorten" those days, but, since they are a time of judgment, He is sure not to make them longer. Nor is there any reason for considering an interval between the end of the church period and her Rapture, and the beginning of the 70th "week." We know that this week begins the day the Prince confirms a covenant with the Jews. (Dan. 9:27.)

We also know that this Prince or Man of Sin is not revealed till the Holy Spirit dwelling in the church, as the hinderer, is taken away at the Rapture. (2 Thess. 2:7.) The Holy Spirit was in the earth before Pentecost and so He will be after the Rapture; but just as He was *given* at Pentecost so will He be *taken away* at the Rapture.

There was neither any interval, nor overlapping between the time God dealt with the Jewish remnant, as such, and the time He baptized them into one body as the church. The end of one dealing was at the moment of the beginning of the other. So it will be, no doubt, in the future. There is this difference:—the Jewish remnant was merged into the church as its foundation; but the church is to form no part of national Israel of the future. They are entirely separate companies.

I have no doubt that on the very day in which the "covenant is confirmed with many Jews," the church

will be taken up. That same day also the two witnesses are due to begin their testimony of 1260 days. (Rev. 11:3.)

But, it is asked, will this not make us careless and cause us to cease watching? Did Noah's knowledge of the time when the flood would come make him careless? Did Daniel's understanding of the time when the Babylonish captivity would end make him careless, or cause him to cease praying for God to fulfil His promises?

Remember that Daniel did not understand this plain prophecy till the time was nearly up. Remember, too, that Daniel gives a number of dates and that he says at the time of the end "the wise shall understand." (Dan. 12:10.)

If we could have understood these prophecies a hundred years ago, and had known the time was yet so far away, no doubt, it might have caused carelessness. But if there are Scriptures that, if we rightly interpret them, indicate that there are little more than ten years to run before the "Times of the Gentiles" are complete, and may be nearer even than that, it will have the effect of arousing us, just as it did Daniel. This is the reason God keeps these things hidden from the eyes of His people, till they are near the time of fulfilment, and also the reason why He reveals them as the time draws near. (Eph. 1:8, 9.)

CHAPTER I

The Time of the End

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried: but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand." Daniel 12:9, 10.

THESE WORDS apply to, and have their fulfilment in, the present time. We are certainly in the time of the end now, and according to Daniel we can understand his prophecies now better than he could himself.

It will be noticed that all of Daniel's prophecies except, perhaps, that of chapter 8, terminate in the establishment of Messiah's Kingdom on the earth, and His victorious triumph over all the powers of evil.

By referring to the diagram on page 36 these prophecies can be seen in outline side by side. To the left we have Nebuchadnezzar's dream-vision as recalled and interpreted by Daniel.

Then we have in the next column Daniel's own visions covering the same identical period and having the same end. In the next line we have Daniel's visions of the Medo-Persian and Grecian empires (Daniel 8:20, 21). This prophecy ends with Antiochus Epiphanes, and his terrible persecution of the Jews, as told in the short story here in Daniel, and more at length in the apocryphal book of Maccabees. But Antiochus Epiphanes is also a strong

type of the Beast of the future. He takes away the daily sacrifice, casts down the sanctuary, etc., the very things that the Beast is said to do. (Compare Daniel 8: 11, 12, with Daniel 12: 11.)

The fourth column represents Gabriel's revelation to Daniel, showing him the number of years *reckoned* to Israel till Messiah's Kingdom is established.

Please notice the form of words used by the angel in this great prophecy. "Seventy weeks or sevens are *determined* upon thy people and upon thy holy city." It is certain from the history that 70 periods of 7 years are to be understood as the time *counted* to Israel from the beginning of this prophecy to the end of it.

Seven things were to be fulfilled in this period:

1. To finish the transgression.
2. To make an end of sins.
3. To make reconciliation for iniquity.
4. To bring in everlasting Righteousness.
5. To seal up the vision.
6. And prophecy.
7. To anoint the Most Holy.

When this is all accomplished Messiah will undoubtedly be reigning on this earth, sitting on the throne of David.

"To anoint the Most Holy" refers to that time when Christ will be acknowledged by Israel and anointed as their King. Christ has been anointed already (Acts 4: 27, and 10: 38) with the Holy Ghost; but this anointing seems to be more in connection with His priesthood than His Kingship. But He is to be a priest on His throne. (Zech. 6: 13.)

David as a type of Christ was anointed three times. First by Samuel, while he was unknown to Israel as their

King (1 Sam. 16:13). This corresponds to Christ anointed with the Holy Spirit. Then David was anointed King over the house of Judah (2 Sam. 2:4). Later on in Hebron he was anointed King over Israel (2 Sam. 5:3). This will no doubt have its antitype in the reception of Christ in the future, when the two houses of Israel and Judah will be again united under one King.

"Thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick, and they shall become one in thy hand." (Ezekiel 37:16, 17.)

So God says:

"I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all." (Ezekiel 37:22.)

This prophecy revealed to Daniel by the angel Gabriel is in harmony with another prophecy revealed to the Virgin Mary by the same angel (Luke 1:30-33). This is also in seven promises as follows:

1. Thou shalt conceive and bring forth a son—
2. And shalt call his name Jesus—
3. He shall be great—
4. And shall be called the Son of the Highest—
5. And the Lord God shall give unto him the throne of his father David—
6. And He shall reign over the house of Jacob for ever—
7. And of His Kingdom there shall be no end.

The first four of these promises have been fulfilled: the last three await fulfilment.

As far as Israel as a nation is concerned, the prophecies of Daniel 9 have not been fulfilled. Those seven promises *all* await to be realized. "Messiah was cut off and had nothing." (See Daniel 9: 26, margin.)

CHAPTER II

Gaps in Israel's Chronology

IT WILL be noted by the careful reader that the angel does not say that "four hundred and ninety years are determined," but "seventy weeks," seventy periods of seven years. There are two reasons, I believe, for this form of statement. Before Israel entered the land they were told,

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord, thou shalt neither sow thy field nor prune thy vineyard." (Lev. 25: 3, 4.)

Then God told them:

"If ye walk contrary to me . . . I will scatter you among the heathen. . . . Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in the enemies' land: even then shall the land rest and enjoy her Sabbaths." (Lev. 26: 23-35.)

Now the Lord had forgiven Israel this violation of His law just the number of times He tells us to forgive our brethren.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18: 21, 22.)

They failed to keep this Sabbath year 70×7 or 490 years. Then they reached the limit of God's forbear-

ance and He suffered them to be carried away to Babylon for 70 years. He did this only after He had fully warned them by His prophets. (Jer. 25:9-12.)

“As long as the land lay desolate she kept Sabbath, to fulfill threescore and ten years.” (2 Chron. 36:21.)

When Judah came back to her land God, as it were, divided the time counted out to her into Sabbath periods. So He says, “Seventy Sabbaths” i. e. Year Sabbaths, are *determined* upon thy people, etc. We see them entering into a solemn covenant under Nehemiah after their return from the captivity to observe the seventh year. (See Neh. 10:31.)

Another reason, I believe, for this form of statement, is that there is a break in the time between the 69th and 70th of these periods. And the words “Determined upon thy people, etc.,” refer to the fact that the time *counted out* to Judah till all these promises are fulfilled is not all the time that occurs between the beginning and end of those periods.

God’s dealings with His chosen people are measured out in four periods of 490 (70×7) years.

1. *From the birth of Abraham to the Exodus.*
2. *From the Exodus to the dedication of the Temple.*
3. *From the Dedication to Nehemiah’s return.*
4. *From Nehemiah to the end of the 70 weeks of Daniel and the setting up of Messiah’s Kingdom.*

In each of these periods there is a time (or times) when God’s hand is removed, and He is not immediately

governing them; and therefore the time is not counted. This is the principle announced in connection with the Nazarite.

"The days shall be lost because his separation was defiled." (Num. 6: 12.)

	<i>Years</i>
1. <i>From Abraham's birth to the Exodus</i>	
<i>was actually 75 years plus 430 years</i>	
<i>(Gen. 12:4; Exodus 12:40; Gal.</i>	
<i>3:17)</i>	505
<i>But deducting the 15 years while Ish-</i>	
<i>mael was in his house (Gen. 12:4;</i>	
<i>16:3, and 21:5)</i>	15
	<hr style="width: 10%; margin: 0 auto;"/>
<i>Here is left the first 70 x 7 of years ..</i>	490

2. <i>From the Exodus to the founda-</i>	
<i>tion of the Temple accord-</i>	
<i>ing to Acts 13:18.</i>	
<i>In the Wilderness</i>	40
<i>Under Judges</i>	450
<i>Saul</i>	40
<i>David</i>	40
<i>Solomon (1 Kings 6:1, 37) .</i>	3
	<hr style="width: 10%; margin: 0 auto;"/>
	573

But from these deduct the captivities under:

Chushan (Judges 3:8)	8
Eglon (Judges 3:14)	18
Jabin (Judges 4:3)	20

Midianites (Judges 6:1)	7	
Philistines (Judges 13:1) ...	40	
	<hr/>	93
Leaving		480

This harmonizes with 1 Kings 6:1, which reads:

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord."

This means that only 480 years of time were counted to Israel although the whole time was 573 years, because they had lost 93 years in five captivities *Years* while they were not serving Him 480

To this we must add the years while the temple was building. (1 Kings 6:38.) 7

And *at least*, for the furnishing and ending of all the work. (1 Kings 7:13-51.) 3

Making altogether the *second* 70 x 7 years . 490

3. *From the dedication of the Temple to Nehemiah's return in the 20th year of Artaxerxes Neh. 2:1).*

Subtract 445 B. C. from 1005 B. C. 560

The last date is the year the
 Temple was dedicated and
 445 B. C. was the year of
 Nehemiah's return.

Deduct 70 years' servitude in
 Babylon (Jer. 25: 11, 12) .. 70

Leaving the *third* 70 x 7 years 490

4. *From Nehemiah's return to*
"Cutting off" of "Messiah
the Prince" (Dan. 9: 24-27).

"Seven Weeks" (7 x 7) 49

Three score and two weeks
 (62 x 7) 434

483

"After this" the present interval to be
 followed, when God again counts
 time with them by "One Week" ... 7

Making the *fourth* 70 x 7 of years ... 490

These periods fall 10 years short of 500 years. Every 50th year Israel was commanded to keep a Jubilee and if they had done so doubtless God would have reckoned the ten years to them. But Israel has never kept one Jubilee year yet, so far as we have any record. Her Grand Jubilee is still future, when she will receive and own her Messiah. She will keep her Jubilees all together, when her Messiah shall come and deliver her from her backslidings and wanderings.

CHAPTER III

The Seventy Weeks of Daniel

I RECEIVE, without question, the interpretation that Messiah the Prince refers to our Lord Jesus Christ and no other. Daniel is told that in exactly 483 years from the time this prophecy began to be fulfilled Messiah would come and be "cut off" and have nothing. (See margin, Dan. 9: 26.)

Sir Robert Anderson has shown beyond a doubt in a chronological way that these 483 years expired the very day that Christ entered Jerusalem, riding on an ass's colt, to present Himself to Israel as their King. The following is an extract from his "Daniel in the Critic's Den":

"If therefore, the vision be a divine prophecy, an era of 'Sixty-nine Weeks,' that is 483 prophetic years, reckoned from the 14th of March, B. C. 445, should close with the public presentation and death of 'Messiah the Prince.' No student of the Gospel can fail to see that the Lord's last visit to Jerusalem was not only in fact, but in intention the crisis of His ministry.

"From the time that the accredited leaders of the nation had rejected His Messianic claims, He had avoided all public recognition of those claims. But now His testimony had been fully given, and the purpose of His entry into the capital was to proclaim openly His Messiahship and to receive His doom. Even His apostles

themselves had again and again been charged that they should not make Him known, but now He accepted the acclamations of the whole multitude of the disciples. 'And when the Pharisees protested He silenced them with the indignant rebuke, 'I tell you that if these should hold their peace the stones would immediately cry out.' These words can only mean that the divinely-appointed time had arrived for the public announcement of His Messiahship, and that the Divine purpose could not be thwarted. The full significance of the words which follow is lost in our Authorized Version. As the cry was raised by His disciples, 'Hosanna to the Son of David, blessed is the King of Israel that cometh in the Name of the Lord,' He looked off towards the Holy City and exclaimed, 'If thou also hadst known, even ON THIS DAY, the things that belong to thy peace—but now they are hid from thine eyes!' The nation had already rejected Him, but this was the fateful day when their decision must be irrevocable, and we are expressly told that it was the fulfilment of prophecy. 'Shout, O daughter of Jerusalem; behold thy King cometh unto thee: he is just and, having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' (Zech. 9:9.) It is the only occasion on which His kingly claims were publicly announced.

"And no other day in all His ministry will satisfy the words of Daniel's vision. And the date of that first 'Palm Sunday' can be ascertained with certainty. No year in the whole field of ancient history is more definitely indicated than that of the beginning of our Lord's public ministry. According to the Evangelist it was the fifteenth year of 'Tiberius Cæsar.' (Luke 3:1.) Now the

reign of Tiberius, as beginning from August 19, A. D. 14, was as well known a date in the time of Luke as the reign of Queen Victoria is in our own day.

"The Evangelist, moreover, with a prophetic anticipation of the perverseness of expositors and 'reconcilers,' goes on to name six prominent public men as holding specified positions in the fifteenth year of Tiberius, and each one of these is known to have actually held the position thus assigned to him in the year in question.

"As, therefore, the first Passover of the Lord's ministry was that of Nisan, A. D. 29, the date of the Passion is thus fixed by Scripture itself. For it is no longer necessary to offer proof that the crucifixion took place at the fourth Passover of the Ministry. According to the Jewish custom, our Lord went up to Jerusalem on the 8th Nisan, which, as we know fell that year on Friday. Having spent the Sabbath at Bethany, He entered the Holy City the following day, as recorded in the Gospels. The Julian date of that 10th Nisan was Sunday, the 6th of April, A. D. 32.

"What then was the length of the period intervening between the issuing the decree to rebuild Jerusalem and this public advent of 'Messiah the Prince'—between the 14th of March, B. C. 445 and the 6th of April, A. D. 32 (when He entered Jerusalem)? THE INTERVAL WAS EXACTLY AND TO THE VERY DAY 173,880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS.

"From B. C. 445 to A. D. 32 is 476 years=173,740 days (476 x 365) plus 116 days for leap years; and from 14th March to 6th April, reckoned inclusively according to Jewish practice, is 24 days: 173,740 plus 116 plus 24=173,880; 69 x 7 x 360=173,880."

CHAPTER IV

The Mystery Hid in God

THE OLD TESTAMENT prophets saw the sufferings of Christ and the glory that should follow, but they did not see the present period through which we are now passing. This period is revealed in the New Testament as follows:—

1. The Lord gave a view of the present time in the seven parables of the Mysteries of the Kingdom of Heaven, in Matthew 13. See diagram, page 37.

2. Paul had special revelations given to him about the Church which is the Body of Christ.

3. John has a later and further Revelation unfolded in the Mystery of the Seven Churches of Asia.

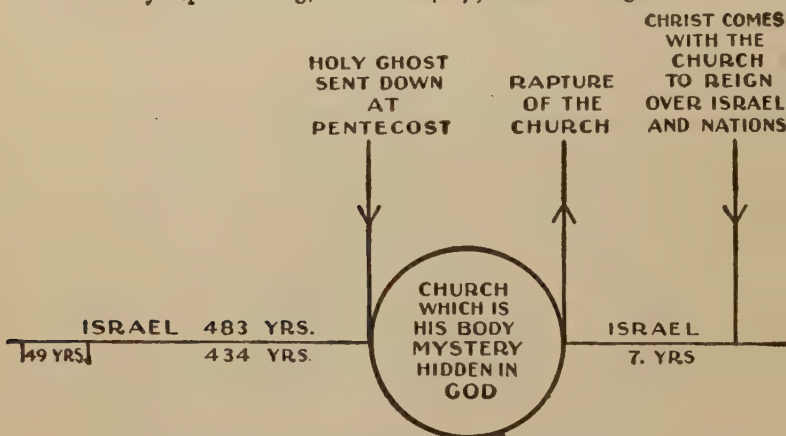
“For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” (Matthew 13: 17.)

Dr. C. I. Scofield in his valuable Reference Bible has this note here:

“The O. T. prophets saw in one blended vision the rejection and crucifixion of the King and also His glory as David’s Son (Zech. 12: 8), but ‘what manner of *time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.’—was not revealed to them—only that the vision was not for themselves. (1 Pet.

1: 10-12.) That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the 'Mysteries of the Kingdom of Heaven here described.'"

In the 3d chapter of Ephesians Paul speaks of another mystery covering the same period of time, viz, that Jew and Gentile would be united together in one body where all national distinctions would disappear. Read carefully Ephesians 3, Col. 1: 24-27, Rom. 16: 25.



The Church is the Bride, the Lamb's Wife. Rev. 19: 7. There are plenty of types of this in the Old Testament, but the fact that the King would have a bride was kept hidden from all the Old Testament prophets. Moses offered himself to Israel as their deliverer and was rejected. He went out to another people and took a wife and then returns and becomes their deliverer. Joseph goes to take bread to his brethren, is put to death in type; is exalted to the highest place in the kingdom; takes a

bride and then becomes the deliverer of Israel. Christ is compared to these two by Stephen in his so-called apology in Acts 7.

In the 2d and 3d chapters of Revelation we have a great panoramic view of the present period in the Mystery of the Seven Churches. These churches are historical as well as prophetic. They present in a brief and symbolic way better than any church historian could do the whole story from Pentecost till Christ comes again. They correspond precisely with the Seven Parables of the Mysteries of the Kingdom of Heaven in Matt. 13.

- | | |
|-----------------------------------|--------------------------------|
| 1. The Parable of the Sower. | 1. The Church in Ephesus. |
| 2. The Wheat and Tares. | 2. The Church in Smyrna. |
| 3. The Mustard Seed. | 3. The Church in Pergamos. |
| 4. The Woman Hides the Leaven. | 4. The Church in Thyatira. |
| 5. The Treasure Hid in the Field. | 5. The Church in Sardis. |
| 6. The Pearl of Great Price. | 6. The Church in Philadelphia. |
| 7. The Net. | 7. The Church in Laodicea. |

The Seven Parables and Seven Churches cover the whole age of the Mystery Period. See diagram, p. 37.

A short glimpse of the Seven Churches will make this plain.

1. **EPHESUS.** The age immediately after the apostles or perhaps beginning in their life time. One fault is found, "Thou hast left thy first love." They had to contend with False Apostles, and the Nicolaitanes. This last probably refers to the rise of clericalism.

2. SMYRNA. This is that awful period of persecution beginning with Nero, and ending at the accession of Constantine. No complaint, but there is a rise of Judaism within.

3. PERGAMOS. Here is the period of Constantine, when persecution ceased, and the Church and the world became consorts. Nicolaitanes still there, but not hated by the Church, though still hated by God. Balaamism arising, which refers to false leaders encouraging the spiritual fornication between the Church and the world.

4. THYATIRA. Roman Catholicism, under the symbol of that woman Jezebel, teaching. She wrote letters in the king's name, and sealed them with his seal, and had the true servants of God put to death. 1 Kings 18: 13-19 and 21: 8-10.

5. SARDIS. Reformation period. Sardis means "escaping," and refers to those emerging from the darkness of Romanism. Yet there is only a name to live with most of them.

6. PHILADELPHIA. This depicts the revival of living Christianity at the end of the 17th and the beginning of the 18th centuries when true believers began to see above denominationalism their oneness in Christ.

7. LAODICEA. The great apostasy of the present time. when the professing church in its blindness is boasting of its wealth and progress, and knows not that it is poor and miserable and blind and naked, and just ready to be spued out.

These last four churches represent conditions that run parallel until the coming of the Lord Jesus.

A study of the Seven Parables of Matthew 13 will show the harmony with these Seven Churches.

The Mysteries of the Kingdom of Heaven refer to the great mass of Christendom in its profession of allegiance to the King while He is absent.

These all have their ending at the Coming of the Lord to take the True Church to Himself, and the subsequent judgments poured out on the earth, described under the Seals, Trumpets, and Vials.

CHAPTER V

The Times of the Gentiles

THE SAVIOUR, in speaking of the destruction of Jerusalem under Titus, said of the Jews, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled." (Luke 21: 24.)

Paul in Romans utters a prophecy close akin to this, and yet quite different. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11: 25, 26.)

These two periods neither begin nor end at the same time.

1. THE TIMES OF THE GENTILES began when God took the government out of the hands of the house of David, and gave it over to Nebuchadnezzar, and will end when the Messiah smites the image on its feet, and sets up a Kingdom that will never be destroyed.

2. THE FULNESS OF THE GENTILES began with Cornelius' household, when "God began to take out of the Gentiles a people for His name," Acts 15: 14, and will end when the Body of Christ, the Church, is complete, and

Dan. 2. 31-45.

TIMES OF THE GENTILES. Dan. 1.1.
BABYLONIAN EMPIRE. Dan. 2. 38.

[Dent 28. 6-13]
70 YEARS
CAPTIVITY.
THE LAND
KEEPING SABBATH.
Lev. 25. 1-18 & 26. 34-35.
2 Chron. 36. 21



Dan. 7



Dan. 8.

MEDO-PERSIAN EMPIRE. Dan. 8. 20.



GRECIAN EMPIRE. Dan. 8. 21-22.



ROMAN EMPIRE. Luke 2. 1.



Dan. 8. 9

Mal. 3. 1
Matt. 11. 14
John 1. 19-28
John 1. 10-13

JOHN. MESSIAH
CHRIST.
Dan. 9. 26 And had Nothing

62 Weeks & 434 Years.

Dan. 2. 34-43.
MATT. 21. 44
ACTS 4. 10-11.

The Mystery of the Woman and the Beast
Hos. 13. 7-9
Ezekiel 21. 1-11
Rev 12. 2



Rev 13. 11-17 *Rev 12. 1-6* *Rev 17.*
2 Pet. 1. 14 *Rev 19. 1-21* *Matt. 25. 1-13* *Dan. 7. 9-14*

The Mystery of GOD Finished. Rev 10. 7.

THE KINGDOMS OF THIS WORLD ARE BECOME THE
AND HE SHALL REIGN FOR EVER AND EVER. Rev. 11. 15.

The Man of Sin revealed the Son of Perdition. 2 Th. 2. 1.
He shall confirm a covenant with many for One Week. Dan. 9. 27
All the world wondered after him and worshipped the Beast.
Who is like unto him, and who is able to make War with him. Rev 13.
Two Witnesses prophesy, and are slain.
In the Midst of the Week He shall cause the
sacrifice and oblation to cease Dan 9. 27

1260
Days

The abomination of desolation Standing. - Holy Place Matt 24. 15
As God smiteth in the temple of God showing himself to be God 2 Th. 2. 4
Then let them which be, in Judea flee to the mountains.
For then shall be Great Tribulation Matt 24. 21-22
Babylon is fallen, is fallen, and is become a habitation of devils.
And I heard a voice from Heaven saying,
Come out of her My People. Rev 18. 2-4
He hath outlived the Great Whore which did corrupt
the Earth with Her Fornication. Rev 19. 2
The Beast & false Prophet taken, the armies of Earth slain. Rev 19. 20

42
Months

DIAGRAM NO. I

[This diagram presents to the eye four of the great visions of Daniel. To the left is Nebuchadnezzar's dream-vision (Dan. 2). The second line is the same period as seen by God's prophet, Daniel (Dan. 7). The third line is Daniel's vision of the Medo-Persian and the Grecian Empires (Dan. 8). The last line—that to the reader's right—is the revelation through the angel Gabriel of the Seventy Weeks (Dan. 9).

Diagram No. 2, page 37, is the same with the mystery unfolded. This period was not seen by any of the Old Testament prophets. (Matt. 13: 17; 1 Pet. 1: 11).]

Dan. 2. 31-45.

TIMES OF THE GENTILES. Dan. 1. BABYLONIAN EMPIRE. Dan. 2. 3a.

Deut 28. 6-13

20 YEARS CAPTIVITY THE LAND KEEPING SABBATH. Lev 25. 11 & 26. 34-35. 2 Chron 36. 21

Dan. 9. 24-27

The Temple Built. Ezra 1. 79 Years Between. The Command To Build Jerusalem. Dan. 9. 25. Neh. 2. 7 Weeks & 49 Years.

62 Weeks & 434 Years.

JOHN. CHRIST. Dan. 9. 27. And how Nothing

Gods KING REJECTED. Matt. 23. 31 John 8. 14-19

Dan. 9. 26. Matt. 22. 29

CITY & SANCTUARY DESTROYED. JERUSALEM RUINED Down 700 YEARS. Laid Out by the Gentiles. TAKING OUT OF THE GENTILES, A PEOPLE FOR HIS NAME. Acts 15. 14-18

Gen. 11. 1-9. Jer. 50. 51. Rev. 17. 18

The Angels shall come forth and cover the earth with mourning. Rev. 18. 20

1260 Days

42 Months



Dan. 2

Dan. 8

MEDO-PERSIAN EMPIRE. Dan. 8. 20

GRECIAN EMPIRE. Dan. 8. 21-22

ROMAN EMPIRE. Luke 2. 1

The Things Which Are Rev. 1. 9

The Mystery of the Seven Golden Candlesticks. Rev. 1. 20

THE MYSTERY OF INICQUITY OF GODLINESS. 1 Tim. 3. 11. BOTH ALKHAIR WORLD. The 2

EPHESUS.

False Apostles. Deeds of Nicolaitanes.

Left their First Love. Rev. 2. 1-5. Matt. 20. 19-20. 1 Pet. 5. 14. Heb. 3. 14. John 15. 2

SMYRNA.

Judaism Within Persecution Without. Acts 15. 5-24. Gal. 4. 1-5. 1 Pet. 3. 12. John 8. 12-13



He that both an ear let him hear what the Spirit saith unto the churches Who hath Ears to Hear let him Hear. Matt. 13. 9

John 2. 18-19

1 Cor. 4. 4 RV

Doctrine of Balaam. Num. 31. 2. Rev. 2. 14

Doctrine of Nicolaitanes. Rev. 2. 15. 1 Cor. 5. 11. 1 Tim. 3. 11. 1 Pet. 4. 3

John 2. 18-19

1 Cor. 4. 4 RV

ANTIPAS Dying For The Name & Faith.

To the Rest on Remnant that which Ye have hold fast Till I COME

A few Names, which have Not Defiled their Garments.

Philadelphia.

Hast kept My Word and Not denied My Name.

Deut. 12. 1 Kings 13. 2 Chron. 11. 12-13. 13. 4-10

Amos 1. 1-2. John 4. 1-2. Matt. 23. 2

Gen. 49. 8. Heb. 12. 12-13

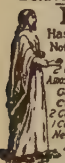
Gal. 3. 12. Zech. 7. 1-10. Eph. 5. 1

2 Cor. 6. 1-10. 1 Tim. 3. 11. 1 Pet. 3. 12

1 Con. 5. 1-5. Ezra 2. 1-5. 1 Tim. 3. 11

Neh. 8. John 8. 12-13. Matt. 2. 1-5

Ezra 3. 10-15. Hag. 3. 1-2



SARDIS.

Name to live and dead. Things that remain ready to Die.

Rev. 17. 1-10. Dan. 8. 1-2. 1 Cor. 5. 11. 1 Tim. 3. 11. 1 Pet. 3. 12

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

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1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

John 2. 18-19

1 Cor. 4. 4 RV

Behold, I stand at the door and knock

Rev. 3. 20

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

Rev. 17. 2

The Mystery of GOD Finished. Rev. 1. 2

THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD. AND OF HIS CHRIST

AND HE SHALL REIGN FOR EVER AND EVER. Rev. 11. 15



DIAGRAM NO. II

caught up to meet the Lord in the air. This is, no doubt, the meaning of the expression "Fulness of the Gentiles be *come* in." This just covers the "Mystery Period." The prophecies of Daniel describe the four great Universal Empires only in their relation to *Israel as a Nation*. If this is borne in mind, it will be easier to understand the visions and their interpretation. Nebuchadnezzar's dream pictured the great image of a man extending without a break to the Coming of Messiah in glory suddenly smashing the image in its entirety by striking its feet.

Daniel's visions of the four beasts cover the same period, and also without a break, except as one beast displaces another, till the Ancient of Days comes like the Son of Man and sets up his dominion, which is to be everlasting. (Daniel 7.)

The next vision in chapter 8 does not reach to the end. It is interpreted to apply only to the Medo-Persian and Grecian Empires, ending with the "Little Horn" who was Antiochus Epiphanes, who was a clear type of the other Little Horn of chapter 7, who is yet to come as the Anti-Christ.

It is in the revelations made to Daniel in the 9th chapter by the Angel Gabriel that we get an intimation that there may be a lapse in Israel's national history, though it is not directly stated even there.

The nations are seen in their relation to Israel as a nation, and especially with reference to the throne of David.

God had promised Israel that if she were obedient to all His commandments He would set her on high above all the nations of the earth, "and the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath." (Deut. 28: 1, 13.)

This was realized in the reigns of David and Solomon, but Solomon went into idolatry and his successors did worse. So they were turned over to the Gentile king Nebuchadnezzar, and David's throne was vacated. The captivity was in four stages just as there were four distinct warnings for disobedience.

Before they entered the land they were told that for disobedience God would chasten them "Seven Times," and this expression is repeated four times. (Lev. 26: 18, 21, 24, 28.) The last one of the judgments was fulfilled to the letter in the fourth stage of their captivity.

"Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will make your cities waste, and bring your sanctuaries into desolation." (Lev. 26: 28-31.)

CHAPTER VI

The Throne of David

Who can Occupy It?

JEREMIAH PRONOUNCES this sweeping prophecy against Jeconiah, whom he contemptuously calls CONIAH.

"O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; FOR NO MAN OF HIS SEED SHALL PROSPER, SITTING UPON THE THRONE OF DAVID, AND RULING ANY MORE IN JUDAH." (Jer. 22: 29, 30.)

Ezekiel, whose prophecies are uttered in Babylon, is more sweeping still:

"And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God, 'REMOVE THE DIADEM AND TAKE OFF THE CROWN: this shall not be the same (i. e., this wicked prince shall no longer be King). Exalt him that is low, and abase him that is high. *I will overturn, overturn, overturn it*; AND IT SHALL BE NO MORE, UNTIL HE COMES WHOSE RIGHT IT IS; *and I WILL GIVE IT TO HIM.*'" (Ezek. 21: 25-27.)

THUS WAS THE THRONE OF DAVID VESTED IN NATURAL DESCENT FROM THE ROYAL LINE FOREVER ABOLISHED.

Yet Jeremiah says, "David shall never want a man to sit upon the throne of the house of Israel." (Jer. 33: 17.) But he tells who the man is.

"In those days, and at that time, will I cause the **Branch** of Righteousness to grow up unto David; and He shall execute judgment and righteousness IN THE LAND. In those days Judah shall be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, 'The Lord our Righteousness.'" (Jer. 33: 15, 16.)

Christ is here called the Righteous Branch, because He has a right to the throne, and is not a usurper; and Jerusalem is called by the same name as Messiah Himself, because she will be Messiah's city. (Jer. 23:6.)

But how can Christ be entitled to sit on David's throne, if He is not descended from the *royal* line of the House of David? Herein lies God's solution of an apparent impossibility.

Matthew gives us the Genealogy of Jesus Christ the Son of David, the King. (Matthew 1:2.)

We begin with Jeconiah the last king in the line of Messiah.

Jeconiah begat Salathiel,
 Salathiel begat Zerubbabel,
 Zerubbabel begat Abiud,
 Abiud begat Eliakim,
 Eliakim begat Azor,
 Azor begat Sadoc,
 Sadoc begat Achim,
 Achim begat Eliud,
 Eliud begat Eleazar,
 Eleazar begat Matthan,
 Matthan begat Jacob,
 Jacob begat Joseph,

the husband of Mary of whom was born Jesus who is called Christ. (Matt. 1:12-16.)

Each one of these men down to Joseph was heir to the throne of David by *natural* birth, and therefore David never wanted a man to sit on his throne.

BUT NOT ONE OF THESE MEN COULD SIT ON THE THRONE OF DAVID, BECAUSE THEY WERE FOREVER BARRED BY THE PROPHECY OF JEREMIAH. We read nothing of kings in the post-exilic books of Ezra, Nehemiah, Haggai, Zechariah or Malachi. We read of the "Governor," and Zerubabel is made governor of Judah, but he is not a king. (Hag. 1:14 and 2:2.) Still the genealogy is carefully kept down to Joseph. The only man in all the world entitled to sit on David's throne when Jesus was born was Joseph. "He was of the *House* and *Lineage* of David." (Luke 2:4.) So Christ must get His legal title from him or He can have no right to the throne of David. But he must also be of the seed of David according to the flesh. (Rom. 1:3.) This must be through his mother since he was to be born of a virgin. (Isa. 7:14.) Luke gives us the genealogy of Mary. Although Luke does not mention Mary this must be her genealogy for Matthew says Jacob begat Joseph, so his real father is Jacob. Luke says Joseph was the son of Heli, evidently meaning son-in-law. This custom of calling a son-in-law a son is a Bible custom as well as common in our own day. Saul calls David "My son" because David was married to his daughter. (1 Sam. 24:16.)

Here then we have the fulfilment of these apparently contradictory prophecies. He must be born of a virgin and yet be entitled to David's throne. This he could not inherit through his mother, for the throne of David descended only through the male line, by what is now known as the Salic Law. On the other hand he must

not be a natural descendant of Jeconiah, although his legal right to the throne can only come through that line. How can these difficulties be overcome? With man the thing is impossible, but not so with God. His mother and Joseph are divinely directed to marry before his birth. This makes him the *legal* son of Joseph, and therefore the Righteous Branch of David.

CHAPTER VII

When will the Times of the Gentiles End?

THE TIMES of the Gentiles will end, according to all these prophecies in Daniel and Revelation, when the Messiah takes the throne of David and reigns on the earth.

The Captivity and Subjection to Gentile dominion, as we have seen, was in four stages, and the Restoration will, no doubt, be in the same order. Christ will come in glory, suddenly, but before His coming to deliver His ancient people they must be prepared for His reception. The Times of the Gentiles did not begin with a single event, neither will they end in one event.

There are many interpreters who believe that the "Seven Times" of Israel's chastisements mean a period of 2,520 years. By comparing Rev. 11:2 with Rev. 12:6, 14, it will be seen that a Time equals 360 days, which is the length of a Jewish prophetic year. In Israel's chastisements a day is often put for a year. For example:

"And your children shall wander in the wilderness forty years, . . . after the number of days in which ye searched the land, even forty days, *each day for a year, shall ye bear your iniquities, even forty years.*" (Num. 14:33, 34)

See also Ezek. 4:5, 6. So that $7 \times 360 = 2,520$ years. Notice that the *Time* is a Jewish reckoning, but the years are solar years after the Gentile way of reckoning, be-

cause it is the Times of the Gentiles, i. e., the Jews in the hands of Gentiles, and therefore the combination of both reckonings.

But there are serious objections, we are told, to this method of interpreting Leviticus 26. The Seven Times does not refer to duration, but to the degree of the punishment. That is, that God will punish them seven fold. The one thing that I would have the reader remember is that the chastening here referred to is mentioned in four stages, a deeper degree of disobedience calling forth a more severe chastening. This I have no doubt refers to the four stages of the downfall of the throne of David and the captivity.

But there are other reasons for considering this period of 2,520 years as the length of the Times of the Gentiles. There are three *historical* events mentioned in that part of Daniel which is written in the Chaldaic language, that are not mentioned as having any prophetic bearing. They are true history, in every line, no doubt; but they are also wonderful prophecies as well. The fact that they are found in that part of the book which is written in the Gentile language would indicate that they refer especially to Gentile matters in connection with Israel.

1. Nebuchadnezzar's Golden Image and the Fiery Furnace.


(Dan. 3.)

“**N**EBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth six cubits: he set it up in the Plain of Dura, in the province of Babylon.” Then Nebuchadnezzar, after gathering together the princes, governors, and captains, the judges, the treasurers, the coun-

sellors, the sheriffs, and all the rulers of the provinces, unto the dedication of his image, sent a herald to cry aloud:

“To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.” (Dan. 3: 4-6.)

Here we have a whole chapter, in the midst of this prophetic book, devoted to an historical event. Does this mean that Daniel is not here dealing with the Times of the Gentiles which is the theme of this book? Certainly not. This prophet is especially burdened with the time of the end, and is giving us a picture of the awful sufferings of the Jews, probably through the whole period of the Times of the Gentiles, but especially of the last Great Tribulation. The numbers connected with this image remind us of the numbers connected with the Beast that comes up out of the sea in Rev. 13. This image is 60 cubits high, and 6 cubits broad. The number of this beast is 666, which we are told, is the number of a man. Every one that fails to fall down and worship this great image which Nebuchadnezzar set up must be cast into the burning, fiery furnace. Likewise every one that does not fall down and worship the image of the future is commanded to be killed (Rev. 13: 15.) It is only God's chosen ones that fail to obey Nebuchadnezzar's command. So it is only those whose names are written in the book of life of the Lamb slain from the foundation of



the world that refuse to worship this last Beast and his image.

The only effect of the burning, fiery furnace was to burn off the bands with which Shadrach, Meshach and Abednego were tied, and thus to set them free, and at the same time to destroy all those that cast them into it. So the only effect of the Great Tribulation of Israel will be to bring the believing remnant into fellowship with the Son of Man and release their bonds, and take off the veil that has beclouded them for these twenty centuries and more.

This chapter is just as much prophecy as it is history, and like all of God's types is as accurate as mathematics.

2. Daniel in the Lions' Den (Dan. 6)

THIS CHAPTER was also written in the Chaldaic language and seems to be only an event of history.

Daniel on account of his religion and his exclusiveness is condemned to be cast into a den of lions. This is a type of the Jew and his position among the Gentiles during the whole period of the Times of the Gentiles. In Daniel's vision of the four great empires in chapter 7 the lion is the type of the first empire, and this is the place where the Hebrew language is resumed (after the 1st chapter), showing the Times of the Gentiles from God's standpoint. Up to this chapter (except in chapter 1), we have been dealing with visions, dreams and history, in which the Gentiles are the chief actors.

This picture is perfect, and the more it is studied like the pictures of the old masters, the more perfectly it stands out,

Through all these twenty and five centuries the world has tried to be rid of the Jew; and yet through all these centuries the world has not been able to get along without him. The effort to get rid of him, and the effort to spare him, and the failure to destroy him, whatever may be done, is most true to life through the centuries. Commercial men, jealous of his prosperity and dangerous rivalry in business would like to wipe him off the face of the earth. But kings and more prudent men would spare him, because he has been the greatest of all politicians, financiers and statesmen.

The Jew in his relation to the world is like that Irishman who said of his wife, with whom he had many tilts, "I can't live with you, and I cannot live without you." It will be noticed that Daniel, as has been pointed out, did not see the present Church Age, so that the Jewish religion here referred to is in contrast with Gentile idolatry. But the picture is just as accurate as to the treatment of the Jew during this age in contrast with so-called Christendom. By this, it is not meant that any real Christian has ever persecuted the Jews on account of their religion. But the worst persecutions the Jews have ever suffered have been experienced at the hands of a perverted Christianity. But nations, and individuals, have not been able to destroy him; and he will come out of it all, delivered, as Darius says, by his God, "Who hath delivered Daniel from the power of the lions." (Dan. 6:27.)

Darius's own part in the matter is an illustration of those sheep nations in the Great Tribulation, who will favor the Jews and be left over to retain their national existence under the Messiah in His Kingdom.

3. Nebuchadnezzar Becomes Like a Beast of the Field

(Dan. 4)

HERE WE have another historical event with no prophetic bearing appearing on the surface of it.

But to consider it as such, would seem to make the passage quite out of harmony with the character of the book as a whole. It must be, like Nebuchadnezzar's dream, a shadow of the whole of the Times of the Gentiles. And the picture is true to history.

The 49th Psalm is a divine comment on the government of this world in the hands of Gentiles. I do not mean that this is its only application, but it certainly is a true one. Read the Psalm carefully. It begins by calling all people, yes, all the inhabitants of the world to listen, both high and low, rich and poor together. Then it tells of the folly of trusting in wealth and boasting of riches.

"Their inward thought is that THEIR HOUSES SHALL CONTINUE FOREVER, AND THEIR DWELLING PLACES TO ALL GENERATIONS; they call their lands after their own names. Nevertheless man being in honour abideth not; HE IS LIKE THE BEASTS THAT PERISH. This their way is their folly; yet their posterity approve their sayings. . . . Man being in honour and understanding not, is like the beasts that perish." (Ps. 49: 11-13, 20.)

Like Israel "Who changed their glory into the similitude of an ox that eateth grass," men become like the god they worship.

David in his last words tells us what a king should be and how he should reign.

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass out of the earth by clear shining after rain." (2 Sam. 23: 3, 4.)

David admits that his House was not so, and that his only hope was that everlasting covenant ordered in all things and sure, "For this is all my salvation and all my desire."

God established the throne of David on the earth and gave directions as to how he was to rule even down to the minutest detail, i. e., in the Law of Moses and the the Statutes and Judgments under that law.

"He shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them."
(Deut. 17: 18, 19.)

This was God's plan for God's King. The House of David failed ingloriously to observe it, how much more so the rulers of these Gentile empires! Nebuchadnezzar sees them in one view as a great man, and he sets up an image like this man, and requires it to be worshipped. But now God reveals to him the true character of such a course. For 2,520 days he eats grass as an ox. "Until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. 4: 32.)

Then he says:

"At the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised Him and honoured Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. . . . At the same time my reason returned unto me, . . . And I was established in my kingdom, and excellent majesty was added unto me."
(Dan. 4: 34-36.)

I believe this is easy of interpretation, and that it covers the whole period of the 'Times of the Gentiles. It is the relation of the rulers of this earth to God through all this long-drawn-out time; and just as Ezekiel is told to lie on his side a day for a year, so the king is told to eat grass like oxen 2,520 days, or seven times, each day standing for a year. At the end of this time reason will return to all the nations left on the earth after the judgment of the nations; and kings will be established in their kingdoms, and excellent majesty will be added to them. The tree cut down and growing again is the same prophecy under another symbolism. For when Christ comes He will cut down and cast out all that is of the flesh in their kingdoms, and then He will make these kingdoms sure to those that are worthy to receive them. "After that they know that the heavens do rule" (Dan. 4:26). Looked at in this way these historical events are seen to be far-reaching prophecies.

CHAPTER VIII

The Four Stages of the Captivity and Downfall of the Throne of David

IT IS a great mistake to say that the Times of the Gentiles began in a single event. It is equally wrong to suppose that they will end in a single event, though the final end will be at that time when Christ shall come in glory and take the throne and reign. At least that may be taken as the great event, when the supremacy of rule in the earth shall be restored to the House of David.

Consider the four stages of the accomplishing of the Captivity:

1. In the third year of Jehoiakim the King of Babylon defeated him, and took some of the vessels of the Temple, and some of the people, including Daniel, removing them to Babylon. (Dan. 1: 1, 2, 6.)

2. About eight years later when Jehoiakim had reigned eleven years in all he was put to death, and his body cast forth beyond the gates of Jerusalem. (Jer. 22: 18, 19.) Jeconiah, his son reigned three months and ten days, being then taken to Babylon, on the Jewish New Year's day. (2 Chron. 36: 9, 10.)

3. In the sixth year of Jeconiah's captivity the GLORY OF GOD leaves the city, and finally departs from the Mount of Olives to the east of Jerusalem. (Ezek. 8: 1 and Ezek. 11: 22.)

4. Five years later after Zedekiah had reigned eleven years, the Temple and Holy City were utterly destroyed.

All his sons were slain before his eyes, also all the princes of Judah. Zedekiah's eyes were put out and he was carried in chains to Babylon, and kept in prison to the day of his death. (Jer. 52:10, 11.)

With Jeconiah and Zedekiah the throne of David was extinguished. Zedekiah was the uncle of Jeconiah, and was placed on the throne as a vassal of Nebuchadnezzar; but he was not in the Messianic line. He could have no successor, because all his descendants were slain. Jeconiah was, therefore, the last king on the throne of David in the line of the Messiah: and his captivity marks a most important point in the beginning of the Times of the Gentiles.

Ezekiel dates all his prophecies from Jehoiachin's captivity. See 1:2; 8:1; 20:1; 24:1; 26:1; 29:1; 31:1; 32:1, 17; 33:21; 40:1. Each of these marks a separate vision dated from Jehoiachin's (or Jeconiah's) captivity, which he calls *our captivity*. See 40:1.

The Four Stages in the Ending of the Times of the Gentiles

1. The year 607 B. C., when the king of Judah was brought in subjection to the king of Babylon, was the year of the beginning of the downfall of the Throne of David, and 2,520 years from this year should mark some movement on God's part to restore Israel to their land. (In adding B. C. dates to A. D. dates one year should be subtracted, because, for example, the time from June 5, B. C. 1 to June 5, A. D. 1, is not two years but one year.)

B. C. 607—1 plus, A. D. 1914=2520.

This marks the greatest year in modern history, the beginning of the great war. The ultimate purpose of God

in this war is, no doubt, the Restoration of Israel to their land, the re-establishment of their standing as a nation, and the re-adjustment of the Roman Empire into the ten kingdom form, as seen by Daniel and John at the close of the Jewish age.

Inasmuch as the initial stage of Israel's downfall as a nation has thus been marked seven times, or 2,520 years after, by an international upheaval in the process of which two of the greatest nations have pledged themselves to restore Palestine to the Jew, is it not reasonable that each succeeding event in Israel's restoration, (so clearly indicated in the prophetic Scripture) should take place in an analogous way, and in step with God's great time measures?

We have no wish to set times, but do desire to understand God's times, which have been sealed from the time of Daniel until the "time of the end."

It seems natural that each of the three succeeding steps in Israel's downfall should be marked seven times after by a crisis deliverance corresponding to the calamity crises.

The following three stages of the future we suggest as harmonizing in character and in time agreement with those chronological prophecies already fulfilled.

2. About B. C. 599 Jehoiachin or Jeconiah is taken to Babylon after reigning three months and ten days. This marks the end of the Throne of David in the line of Messiah.

B. C. 599—1 plus, A. D. 1922=2520.

B. C. 599—1 plus, A. D. 32=630.

Notice that 630 is one-fourth of 2,520. At this date, on the 6th of April, A. D. 32, on the first "Palm Sunday,"

the King offered Himself to Jerusalem, but was rejected. (Luke 19.) So they will have to wait the other 1,890 years or till 1922 A. D. This year will probably mark the beginning of the crowning day of the Son of David, which takes place in heaven. It will, doubtless, be at the time of the Marriage Supper of the Lamb, and the Bride, the Church, will be crowned with Him, since she is to reign with Him. (Rev. 19:7-16.) In another chapter I discuss the different events in heaven as seen in the visions that John saw touching the king.

3. About six years later, B. C. 593, the Glory of God, the Shekinah, that had dwelt in the Temple since Solomon's day, was seen to leave the city, and after tarrying on the Mount of Olives it departed from Jerusalem never to return till He comes in glory to that same spot. (Ezek. 11:23; Zech. 14:4; Rev. 19:11; Ezek. 43:4.)

Of course, Christ did come, and some saw His glory; but Israel "Hid as it were their faces from Him." (John 1:14; Isa. 53:2.) After being rejected by the nation he departed from this same Mount of Olives.

B. C. 593—1 plus A. D. 1928=2520.

This date* will mark the end of the 70th week of

*Rabbi Michael in 1868 made a very precise calculation, based on the prophecies of Daniel, of a crisis which nearly coincides with the present world-wide war. He predicted a great world conflagration will commence, about 1913. He also predicted the emancipation of the Russian Jews which took place at the overthrow of the Czar, and gives this date as the finish of Ishmael's reign over Palestine. He states this upheaval will last more or less for fourteen years, during which time Israel will have been restored to the land of Palestine and the temple actually rebuilt, which will take three years. He placed the time of the complete redemption of Israel at sixty years from his time, which will come to the year 1928. All this is of deep interest in view of the present crisis and the calculations of Christian scholars.—*Watchword and Truth*.

Daniel, when Christ will come in glory to sit on the Throne of Glory. (Matt. 25:31.)

4. The last date about 5 years later, B. C. 588, marks the time when Zedekiah was dethroned and Jerusalem brought to utter desolation. The throne of David is utterly abolished and no one can ever sit there "till He comes whose right it is." (Ezek. 21:25-27.)

***B. C. 588—1 plus A. D. 1933=2520.**

This, likely, is the date when Israel as well as Judah shall be fully restored from their captivity, the land thoroughly cleansed and the people placed in their lots. It will take seven years to clear the land of rubbish after the great struggle described in Ezek. 39.

"A king shall reign in righteousness and princes shall rule in judgment."

These dates are not given in any dogmatic sense, but are only suggestive; and yet it seems from the signs of the times, that they must be nearly correct. Whether this is the correct interpretation or not, it is a very significant fact that we are reaching the end of these periods.

*The number 2520 is, perhaps, the most remarkable of all others.

1. It is the product of the four great perfect numbers, as follows:

3 is the number of divine perfection,

7 is the number of spiritual perfection,

10 is the number of ordinal perfection,

12 is the number of governmental perfection,

$3 \times 7 \times 10 \times 12 = 2520$, the great number of chronological perfection; the times of Israel's punishment, and the time of Gentile dominion over Jerusalem.

2. It is the least common multiple of all ten numbers from which our system of notation is derived. That is, it is the number that 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, will divide without a remainder.—*Bullinger's Number in Scripture.*

3. I may add that it is the multiple of all the great numbers

expressive of Israel's chastisements and testings, 3, 7, 10, 40, 70, 360, etc.

Nebuchadnezzar ate grass 2520 days.

Daniel's seventieth week is to be 2520 days.

Israel's entire history is marked by periods of 70 times 2520 days. See Chap. II, page 19.

NOTE ON DATES.—In bringing out this second edition of "The Time of the End" I take occasion once more to disclaim any purpose to set a day on which the Lord will come for the Church. Nor do I say that we can be sure about the year. Good interpreters believe that the rapture will take place at the middle of the 70th week. I do not agree with them, but they may be right.

One thing I am satisfied about is that 2,520 years is the number of chronological perfection when the crises in Israel's history will terminate and the Times of the Gentiles be fulfilled. But just how it will be worked out in detail I do not know. The suggestions given in the chapter on "The Four Stages of the Captivity, etc.," are merely suggestions that may be realized and may not.

I am sure that God is very careful about dates and times, and that He is never a day late. "And it came to pass at the end of the four hundred and thirty years, even the *selfsame* day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:41. This period is reckoned from the very day that Abraham left Ur of the Chaldees, that day on which God first announced the covenant to him. Gal. 3:17.

It is more than a coincidence that the World War began on the ninth day of the Jewish month Ab. This is for orthodox Jews a great day of prayer and fasting, for it marks the day on which the temple was twice destroyed; first by Nebuchadnezzar, and then again by Titus.

General Allenby entered Jerusalem on the very day that the Jews celebrated the feast of Chanukah, commemorating the cleansing of the Temple after its defilement by Antiochus Epiphanes. Another remarkable fact is, that on the very day the armistice was signed and the war ended, the deputation of English Jews headed by Dr. Weismann sent to Palestine to begin reconstruction, landed there and began their work.

When the land promised to Abraham, from the river of Egypt to the Great River, the River Euphrates (Gen. 15:18) was taken from the Turks that it might be given back by Great Britain to the Jews, then the war ended.

These events, strikingly, confirm the position of pre-millennial Bible students that the main purpose of God in permitting this horrible war was not the crushing of Germany or the putting down of militarism, but the reestablishment of Israel in the land of Palestine.

(Concluded on page 78.)

CHAPTER IX

Relation of the Present War to these Prophecies

SO FAR as the writer can see, the war that is now waging is not a direct subject of the Old Testament prophecies; and this may be easily understood when it is borne in mind that the present period was entirely hidden from their eyes.

In the New Testament it is only spoken of in a general way, as for example, when our Lord says:

“Ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” (Matt. 24: 6-8.)

But if we continue to bear in mind that the “Times of the Gentiles” have reference to ISRAEL and the NATIONS, it will be easy to see the part this war is playing in God’s great plan. ISRAEL IS GOD’S CLOCK, by which we can tell the hour in their long night of Gentile dominion. Another thing that should not be forgotten is that all Israel’s blessings as a nation are to be given to them in the LAND promised to them through Abraham. “Unto thy seed have I given this LAND, from the river of Egypt unto the great river, the river Euphrates.” (Gen. 15: 18.) All this land was under the dominion of Turkey when this war broke out.

Turkey

One of the events in connection with this war that no statesman could have foreseen was that Turkey should have sided with Germany against the Allies. Ever since the Crimean War, 1854-1856, ending in the Treaty of Paris, Britain has been the firm friend and upholder of Turkey. But about eight years ago the old dynasty of that empire fell, and the direction of affairs passed into the hands of the "Young Turks," who not feeling bound by promises or sentiments of gratitude to Great Britain, were free to make the fatal choice and fight against Turkey's old friend. For God would have it that Turkey must be destroyed, in order that Palestine may be given to her rightful owners, the Jews.

Many interpreters believe the following passage refers to Turkey:

"The Sixth Angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."
(Rev. 16: 12.)

They consider the Euphrates as standing for the Turkish Empire, because it is the chief river of that country; and "Kings of the East" as referring to the Israelite, because the word Israel means a prince of God. This is probably a wrong interpretation, because the 6th vial may come later. But certainly that corrupt empire is doomed to destruction. It is remarkable that the two British armies now invading Palestine are on the eastern and western boundaries of the very territory that God promised to Abraham. Israel has never occupied more than a small fraction of this land.

The morning papers of November 9, 1917, contained this announcement:

"LONDON, Nov. 8.—Arthur J. Balfour, Secretary of State for Foreign Affairs, has written the following letter to Lord Rothschild expressing the Government's sympathy with the Zionist movement:

"The Government view with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavor to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine.

"Mr. Balfour adds that this declaration of sympathy with the Jewish Zionist aspirations has been submitted to and approved by the Cabinet."

The Jewish Chronicle, commenting on Mr. Balfour's letter says:

"With one step the Jewish cause has made a great bound forward. It is the perceptible lifting of the cloud of the centuries; a palpable sign that the Jew, condemned for two thousand years by unparalleled wrongs, is at last coming to his right. He is to be given the opportunity and means by which in place of being a hyphenation he can become a NATION; in place of being a wanderer in every clime there is to be a home for him in his ancient land. The day of his exile is to be ended."

This desire of the Jewish people will certainly be realized, because it is the direct promise of God through the mouths of all His prophets.

"Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner there-

of. And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small." (Jer. 30: 18, 19.)

Again, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hosea 3: 4, 5.)

Again, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the House of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say the evil shall not overtake nor prevent us.

"IN THAT DAY WILL I RAISE UP THE TABERNACLE OF DAVID THAT IS FALLEN, AND CLOSE UP THE BREACHES THEREOF; AND I WILL RAISE UP HIS RUINS, AND I WILL BUILD IT AS IN DAYS OF OLD. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities; and shall inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. AND I WILL PLANT THEM UPON THEIR LAND, AND THEY SHALL NO MORE BE PULLED UP OUT OF THEIR LAND WHICH I HAVE GIVEN THEM, SAITH THE LORD THY GOD." (Amos 9: 8-15.)

In order that this may be accomplished the promised land must be cleared of that corrupt empire which has never been capable of ruling its own people, much less of ruling God's chosen people.

The Roman Empire Emerging from Present
War Conditions

The fourth empire was to be in existence when Messiah came and was cut off. The Babylonian Empire began about 607 B. C. in the third year of Jehoiakim, King of Judah. (See Dan. 1:1 and Jer. 25:1) The Medo-Persian Empire arose when Babylon was taken B. C. 538. Under Cyrus of this Empire a company of the Jews returned to the land under Zerubbabel, the son of Shealthiel, and grandson of Jeconiah, who was governor, and Jeshua, the son of Jozadak, was the priest. The whole number that returned was 42,760 besides their servants, and maids which were 7,337, some 50,000 altogether. (Ezra 1 and 2.)

These rebuilt the Temple, but the city and wall were not rebuilt till about 80 years later under Nehemiah. From this last date the 70 weeks of Daniel began, B. C. 445. Zerubbabel, the grandson of Jeconiah, was made *governor*, but the Throne of David was not re-established.

The Grecian Empire began at the battle of Issus, 333 B. C., when Alexander the Great defeated Darius.

The Roman people took Jerusalem, B. C. 63, a few years before Rome took an imperial form of government under Augustus Cæsar, who became the first emperor, B. C. 27.

Under his reign Christ was born. (Luke 2:1.)

Christ was baptized and began His ministry in the 15th year of Tiberius Cæsar, the second emperor. This was in A. D. 29, since Tiberius is known to have begun his reign August 19, A. D. 14.

The Roman Empire is thus identified with the fourth beast of Daniel, but the prophet saw it in a form that it has never yet had.

Daniel sees this Empire with:

"Ten horns and another LITTLE HORN, before whom three horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." (Dan. 7:7-8.)

Daniel says:

"I would know the truth of the FOURTH beast, which was diverse from all the others, exceeding dreadful. . . . And of the ten horns that were in his head, and the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; UNTIL the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

"Then he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they

shall be given into his hand until a time and times and the dividing of a time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter.” (Dan. 7: 19-28.)

This Little Horn is the same as the PRINCE of Daniel 9: 26, where it is said, “The people of the *Prince* that shall come shall destroy the city and the sanctuary.” Notice it does not say that the Prince shall destroy the city, but “the people” territorially connected with a prince who shall come later. The people here cannot mean the Jews, who are called “Thy people” (verse 24). Certainly the Jews would not destroy Jerusalem. This took place under Titus, A. D. 70, and the people were the Roman people.

“Now there can be no reasonable doubt of the identity of the KING of Daniel 7: 25, with the first ‘Beast’ of the thirteenth chapter of Revelation. In the Revelation he is likened to a leopard, a bear and a lion,—the figures used for Daniel’s three first beasts.

“In Daniel there are ten kingdoms, represented by ten horns. So also in Revelation. According to Revelation, ‘he opened his mouth in blasphemy against God,’ and it was given to him to make war with the saints and to overcome them.’ According to Daniel ‘they shall be given into his hand until a time and times and the dividing of time,’ or three and a half years, according to Revelation, ‘power was given unto him to continue forty and two months.’”—*Sir Robt. Anderson, in The Coming Prince.* (pp. 73, 74.)

This time embraces the last half of the 70th week of Daniel, and proves that the Roman Empire is to be re-established in this new form which it has never had in the past.

Deputy Chiesa, in a speech before the Italian Parliament at Rome, December 4, 1914, said he desired to see grow out of the present tragic events preparations for the formation of a future United States of Europe. This will be realized, no doubt, because it is the very thing prophesied by Daniel and John in the Revelation. There could be no such ruler as the "Beast" sitting at Rome controlling the whole territory of the old Roman Empire, and in fact the whole world, while the Kaiser ruled in Berlin. So then, while this war is not the direct subject of prophecy, it is very necessary in the purpose of God to bring about these two great events,—the crushing of Turkey and the re-adjustment and re-establishment of the Roman Empire in the form in which Daniel and John saw it in their visions.

CHAPTER X

The Seventieth Week

THE WEEK begins the day the Prince, or Beast at the head of the restored Roman Empire makes a covenant with the Jews partially restored to their land. "And he shall confirm a covenant with many for one week." (Dan. 9:27.) This is the one spoken of by the Lord Jesus when He says, "I am come in My Father's name and ye receive Me not; if another shall come in his own name him ye will receive." (John 5:43.) He seems to rise to power gradually, and not to have full control till the middle of the week, when "he causes the sacrifice and oblation to cease"; or as Paul says of him, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God." (2 Thess. 2:4.) This scripture has never been fulfilled in the Pope of Rome, or any one else.

THE TWO WITNESSES prophesy during the first half of this week, clothed in sackcloth. The two parts of this week are clearly distinguished in the eleventh chapter of Revelation.

"And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses,

and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Rev. 11:1-3.

Now, from the other prophecies bearing on these periods, it is evident that the forty-two months during which the Gentiles tread down the holy city is the last half of the week. (Dan. 7:25 and 9:27; Rev. 12:6, 14 and 13:5.) Please read each of these carefully, and it will be seen that this Prince does not show his true character till the middle of the week. He allows the two witnesses to go on unmolested, till they have finished their testimony. It is at this point in the Revelation that we have the first mention of the "Beast" under his proper name. (Rev. 11:7.)

THESE TWO WITNESSES ARE MOSES AND ELIJAH, AND THESE SEVEN YEARS ARE A PART OF THE DISPENSATION OF LAW. They are the last years of those 490 years that the angel Gabriel told Daniel were "determined upon thy people."

The sacrifices and the temple service, it will be seen, are all re-established, and the two men who were most notable for directing the House of Israel to the true worship of God are sent to guide them, and preach to them once more "The Gospel of the Kingdom," i. e., that the King is coming. (Matt. 24:14.)

The Old Testament closed just where this 70th week begins. The Church, or Body of Christ, beginning at Pentecost and completed at the Rapture, is henceforth forever with the Lord. (Rev. 4 and 5.)

Now God takes up Israel as a nation again, a large portion of the people having returned to the Land in unbelief. There would not be a witness to their Messiah at all, if He did not send some and empower them. Those

sacrifices, statutes and judgments given by Moses will now be seen by many in their true value. The last three verses of the Old Testament are as follows:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for ALL ISRAEL, with the statutes and judgments.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 4-6.)

This harmonizes with the description of the two witnesses of Revelation. "My two witnesses." This would seem to imply that they have appeared before in the capacity of witnesses, and so they did in the most striking events of our Saviour's earthly life.

1. At the Transfiguration. (Matt. 17: 3.)
2. At the Resurrection. (Luke 24: 4.)
3. At His Ascension. (Acts 1: 10.)

In each of these instances they are described in the same language, "in shining garments," "in white apparel." "These are two olive trees," i. e., they are spirit-filled men. The olive tree from which oil was procured to symbolize the Holy Spirit is a beautiful picture of a fruit-bearing, Spirit-filled child of God.

"If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies." This is the dispensation of law. Contrast Paul's teaching and practice with this.

"These have power to shut heaven, that it rain not in the days of their prophecy." So did Elijah when he was

on earth the first time, in order to bring the children of Israel to their knees before the true God, and so he shall have power to do again.

“And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as he will.” So did Moses in order to turn the children of Israel from idolatry. It seems that these two witnesses will repeat these very miracles, and no doubt multitudes will believe their testimony.

The killing of the two witnesses seems to be the first act of persecution by the Beast. (Rev. 11:7.) “Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble.” (Jer. 30:7.)

This is the time spoken of by the Lord in the Olivet discourse in the 24th of Matthew. “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

A pamphlet before me on *The Church and the Great Tribulation*, referring to Matt. 24, begins with this statement:

“These are our Saviour’s last words to his waiting Church in reference to His second coming, etc.”

How could these words be addressed to the Church, when the Church was not yet in existence? He had spoken of building His Church in Matthew 16; also in Matthew 18 He had told them how to behave themselves in the church when it was formed; but there could be no church till the Holy Spirit descended at Pentecost to baptize believers into one body,—certainly not till Christ rose from the dead, for He did not become the Head of the Church till He ascended into heaven. (1 Cor. 12:13; Eph. 1:20-23.) No, He is speaking to the Jewish

people in the age of law which was interrupted at the cross by the rise of this present dispensation, the dispensation of the grace of God, which will end at the Rapture of the Church. Then will follow the short period of seven years, in which the sacrifices and all the ceremonies will be re-established; and so the entire 490 years "determined upon thy people" (Dan. 9:24), will be completed.

God had two remarkable witnesses at the end of the 483 years. John the Baptist came in the SPIRIT AND POWER OF ELIJAH. The Lord Jesus was a PROPHET LIKE MOSES. This is emphasized by being three times repeated. (Deut. 18:15-19; Acts 3:22, 23; Acts 7:37.) These were both put to death, and so will be the Elijah and Moses still to come. All four of these witnesses preach the same Gospel, the Gospel of the Kingdom, i. e., the King is at hand.

When, therefore, the disciples asked the Lord Jesus: "What is the sign of Thy coming, and the end of the age?" they referred to the dispensation of law in which they were then living; because the present dispensation of grace and of the Holy Spirit was entirely hidden to them. He answers them according to their own view, and tells them what will take place during those seven years still coming to Israel.

Looked at in this way, as belonging to the dispensation previous to this, and to that part of it of the same character yet to come, the interpretation is simple. A few questions will make this plain:

1. How many questions do the disciples ask the Saviour?
Three.

2. What are they?
 1. Tell us when shall these things be? i. e., the destruction of Jerusalem.
 2. What shall be the sign of Thy coming?
 3. And of the end of the age.
3. Which questions are answered in Matthew 24? The last two.
4. Where is the answer to the question about the destruction of the temple and city to be found? In Luke 21.
5. Which question does He answer first? The last one about the end of the age.
6. What age, the present Church age? No, they were not in the Church age at that time. They were still in the 70 weeks of Daniel.
7. When was that age interrupted? When Messiah was "cut off" and "had nothing."
8. Was the age finished then? No, it has yet seven years to run.
9. When will it begin again? When the Church is caught up and God begins to reckon time to Israel again.
10. What will mark the day of its beginning? When the coming prince confirms the covenant with Israel in their land.
11. Who will be God's witnesses of the coming of Messiah then? Moses and Elijah and a great remnant saved through their preaching.
12. What gospel will they preach? The Gospel of the Kingdom.
13. What is the difference between the Gospel of the Kingdom and the Gospel of the Grace of God?

The Gospel of the Grace of God is to Jew and Gentile without distinction. The Gospel of the Kingdom is to the House of Israel ONLY. (Compare Rom. 1:16; Rom. 3:9-24 with Matthew 10:5, 6.)

14. When does the Lord say the end will come? When this Gospel of the Kingdom is preached in all the world for a witness.
15. Is it not true that these disciples were afterward baptized by the Holy Spirit into the body, the church? Yes, but this address is spoken to them as the remnant of believing Israelites that then were of the same piece with that remnant that is yet to come during the 70th week.
16. What proof is there of this? The whole scene is laid in the city of Jerusalem and the land of Judæa.
17. What happens to this remnant at the end of this period? The Great Tribulation.
18. Is this ever connected with the Church? No, the Church is to be kept from the hour of trial which is to come upon the whole world. (Rev. 3:10.)
19. Who comes as the deliverer to Israel? The Son of Man.
20. How does He bring it to an end? He casts the beast and the false prophet into the lake of fire and judges the nations. (Rev. 19:20; Matt. 25:31.)

The Seals of Revelation and the Olivet Discourse

ALL THAT part of Revelation between the 4th chapter and the end of the 19th chapter is to be fulfilled during the 70th week of Daniel. Notice how accurately the six seals which mark the beginning of the week harmonize with the Olivet discourse.

Matt. 24:5: "For many shall come in my name saying I am Christ." This, of course, has had partial fulfilments in the past, but it is to be completely fulfilled in the antichrist of the future.

FIRST SEAL.—Rev. 6:1, 2.

"And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four living creatures, saying, Come and see. And I saw and behold a white horse; and he that sat on him had a bow, and a crown was given to him; and he went forth conquering and to conquer."

Some have supposed this is Christ, but the coming of Christ is not mentioned till the 19th chapter. This is the mighty Prince spoken of by Daniel, and this refers to a bloodless victory in which everything succumbs to Him and the Jews enter into a covenant with him.

* * * * *

Matt. 24:6: "And ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass, but the END is not yet."

SECOND SEAL.—Rev. 6:3, 4.

"And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given to him a great sword."

No doubt at the beginning of the reign of this Prince there will be a time of great peace and prosperity, but this is quickly followed by another war which is worse than the present one.

Matt. 24:7: "For nation shall rise against nation, and kingdom against kingdom, and there shall be FAMINES."

THIRD SEAL.—Rev. 6: 5, 6.

"And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld and lo a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny and three measures of barley for a penny."

These are famine prices, and the balances show that everything eatable is carefully weighed out.

* * * * *

Matt. 24:7, 8: "And pestilences, and earthquakes in divers places, All these are the beginning of sorrows."

FOURTH SEAL.—Rev. 6:7, 8.

"And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a pale horse, and his name that sat on him was called Death, and Hades followed with him. And power was given to him over the fourth part of the earth to kill with the sword, and with hunger and with death, and with the beasts of the earth."

* * * * *

More striking still is the harmony between the fifth seal and the next statement in Matthew.

Matt. 24:9-11: "Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake. . . . But he that shall endure to the end, the same shall be saved."

FIFTH SEAL.—Rev. 6:9-11.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.”

THE END is the close of the 70th week, the time of the Great Tribulation, and every Jew that lives through it will be saved. This statement has not the slightest reference to any believer now holding out faithfully to the end of his life in order to be saved. Neither are these Jews saved by holding out. It simply says that those that continue, *exist*, through the awful time will be saved. A nation born at once. (Isa. 66:8.)

But the fifth tells of *some that did not endure to the end and still they are saved*. These are believing ones that are killed for “the word of God and the testimony which they held.”

These saints are mentioned again when Christ descends after the marriage of the Lamb. “And I saw thrones and they sat upon them and judgment was given to them.” This is Christ and the church which was caught up to heaven at the beginning of the fourth chapter, and therefore did not need to be raised.

Then he says, “And I saw the souls of them beheaded for the witness of Jesus and for the word of God.” These are the very same as are mentioned under the fifth seal, who were slain after the church was caught up, and

are now raised after the church is seated with Christ on thrones. These are killed before the mark of the Beast is established. For we see another class here that are slain later on in the tribulation. "And (I saw) them which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Rev. 20:4.)

We have here three distinct classes:

1. Those raised before the tribulation began;
2. Those who are slain in the early days of it, before the Beast rises to the height of his power; and
3. Those who are slain after the Beast sets himself up to be worshipped.

These last classes cannot be in the Bride as they come in after the marriage, but they reign with Him probably as a kind of body guard of the king. (See Rev. 14:4.)

* * * * *

Matt. 24:29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven shall be shaken."

SIXTH SEAL.—Rev. 6:12.

"And I beheld when he had opened the Sixth Seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became blood, and the stars of heaven fell unto the earth."

Then follows the parenthesis of chapter 7. The Seventh Seal corresponds to the seven trumpets. See Rev. 8:1, 2.

(Concluded from page 58.)

According to the suggestions given in chapter VIII the next crisis in Israel's history will be in the year of 1922, which is about 2,520 years from the date of the dethronement of Jeconiah. But please note that I only say that it is likely that this will be the year when they will begin their national existence under the covenant with the coming Prince.

The League of Nations, which was only in prospect when that was written (January, 1918) is now as good as a reality. Victory for the Allies, which seemed to be almost lost in the spring of 1918, after that was written, is now an assured fact. The Peace Conference has decided that the Jews shall be permitted to establish a nation in Palestine.

But Dr. Weismann, who is now at the Peace Conference, as the Jewish representative, recently said, "It is not the purpose of the Jews to organize themselves into a nation at once, but only after there are sufficient Jews there to outnumber the other races now in Palestine."

So, I still say that it is quite likely that this year 1922 will mark a great crisis in Israel's history, and also in the Church's history. But there is too much uncertainty about it to fix that as the date on which these things will surely take place. Of one thing I am absolutely sure, and that is that the Jews will return to Palestine and rebuild the Tabernacle of David. Another thing I am equally sure about and that is that the Church will be caught up to meet the Lord in the air, but just *when* these events will take place I have not said, nor do I say now.

May I refer the reader for a further discussion of this subject to my booklet on "The Parable of the Ten Virgins" to be had of Evangelical Publishers, 858 College Street, Toronto.

CHAPTER XI

The Revelation and the Seventieth Week

THE REVELATION is divided by divine direction into three parts. John is told to write (Rev. 1:19):

1. *The Things which thou hast seen.*
2. *The Things which are.*
3. *The Things which shall be after these Things.*

1. *The Things that John had seen* were the wonders of the Glorified Christ described in chapter 1.

2. *"The Things which are"* are the Seven Churches described in chapters 2 and 3. This is an accurate and fine picture of the present dispensation from John's time till the Church is taken up to be with the Lord.

3. *"The Things which shall be after these things,"* are those described in Rev. 4-19, completing exactly the seventieth week of Daniel.

In perfect harmony with this, the Church is never mentioned in the book after chapter 3; excepting that she is seen as the Bride, the Lamb's Wife, at the marriage which is said to take place in heaven in chapter 19.

The Rapture of the Church is expressed in the very first verse of chapter 4, which corresponds with 1 Thess. 4:16.

"After this I looked, and, behold, a door was opened in heaven, and the first voice which I heard was as it

were of a trumpet talking with me, which said, Come up hither, and I will shew thee THINGS WHICH SHALL BE AFTER THESE THINGS."

The first thing he sees is an undefined glory as of a jasper and sardine stone. A rainbow is also seen around the throne as a proof that God has not forgotten His promises to the earth, and as a pledge that His whole purpose towards it shall be accomplished.

Christ is still acting as High Priest. The Jasper and Sardine stones were the first and last jewels in Aaron's breastplate, but there they were in the reverse order to that in which they are mentioned here. On the JASPER was engraved the name of Benjamin (son of my right hand), and on the SARDINE the name of Reuben (Behold, a son)—Ex. 28: 10, 17-20—Just as Alpha and Omega include every letter of the alphabet, so these include all Israel. The rainbow around the throne indicates that God's covenants with David and with Noah are not forgotten.

Emerald was the stone upon which the name of Judah was engraved, and the rainbow in sight like an emerald means that the covenant is confirmed in Christ, who is presently seen as the Lion of the tribe of Judah.

In the 89th Psalm which so clearly points to the Messiah, God speaks of the rainbow as His faithful witness that the throne of David shall endure forever. (Ps. 89: 37.) Also in Isa. 54: 9 the Lord connects His promises to Israel with His covenant with Noah.

The fifth chapter tells of the happenings in heaven when the Lamb, who is also the Lion of the tribe of Judah, the Root of David, shall receive the book and be given power to loose the seals thereof. This is the beginning of Christ's taking possession of His own throne.

(Rev. 3:21.) The trumpets and vials are simply subdivisions of the seventh seal, and all represent the judgments preparatory to His coming down in chapter 19 to reign on the earth. This is the same as Daniel 7, where one like the Son of Man comes to the Ancient of days, and we are told "Dominion is given Him that all nations should serve Him." (Daniel 7:27.) Then we hear the Church break forth with a song, which ends with "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

Then we have the six seals leading us to the point near the very end of the Great Tribulation.

Following this we have the parenthetical 7th chapter telling of those who shall be saved out of the Great Tribulation: 144,000 Israelites and a multitude that no man could number out of every nation. This is not the Church, or a part of it, for the Church is already complete and in heaven. Neither is this the remnant of Israel that is saved when the Lord comes to the earth in glory after the tribulation. Dan is not mentioned here, but a remnant from the tribe of Dan will be saved *after* the tribulation. In the future apportioning of the land, strange to say, Dan is the first one that gets his portion. (Ezek. 48:1.)

These 144,000 are those Israelites saved and sealed during the 70th week of Daniel *before* and *during* the Great Tribulation, but not *AFTER* it. They seem to be a class like the Levites in their relation to the priests, the Church, and to be a kind of bodyguard of the King. (Rev. 14:4.) They are the first fruits out of Israel unto God and the Lamb.

From these the remnant saved after the tribulation are clearly distinguished. The 144,000 are saved, no doubt, as the result of the preaching of the two witnesses and others, who preach the Gospel of the Kingdom during the 70th week. The remnant saved *after* the tribulation are all saved in a day, by the sight of the King Himself.

“Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.”
Isa. 66: 8.

In Romans we read “There shall come out of Zion the deliverer and shall turn away ungodliness from Jacob.” (Rom. 11: 26.) This is the nation, as such, that is saved *after* the tribulation is over, and is then distributed in the land according to Ezekiel 48. But the 144,000 are saved, as we have seen, *before* and “follow the Lamb whithersoever He goeth.”

Neither is the great multitude that “no man can number out of *all* nations, and kindreds, and people, and tongues, that stand before the (millennial) throne of the Lamb” the sheep nations, because the sheep nations are not raised from the dead, but many of *THESE* are killed and raised again. Moreover the sheep nations are saved as nations after Christ comes just as the nation of Israel is saved after the tribulation when He comes. This will be clear by referring to the three classes named in Rev. 20: 4 and by a careful study of Matt. 25: 31-46.

In Rev. 20: 4 there is one class that need no resurrection because they have already been raised at Rev. 4: 1. This is the Church. “I saw thrones and they sat upon them.” The Old Testament saints are not mentioned

here, though doubtless raised at the same time, but they are not in view in the line of his vision here. Then he says, "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God." These are that part of the multitude of chapter 7 that were put to death in the earlier persecutions of the 70th week, before the mark of the beast was established. (See Rev. 6:9-11.) Remember that chapter 7 is parenthetical, and the sealing of the 144,000 Israelites and the salvation of a large part of the great multitude took place before much that occurred in chapter 6. It is not clear whether any of the Israelites that are sealed are killed at all. (See Rev. 7:3.)

Another class still, "And (I saw them) which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they (both classes) lived and reigned with Christ a thousand years." (Rev. 20:4.)

Now the sheep nations are never said to reign with Christ, nor do these that are here raised as the final part of the company in the first resurrection reign on the same basis as the Church, which is already occupying thrones before these are raised. Look at the verse carefully. They seem to reign in a subordinate capacity.

In Matthew 25 there is no resurrection, and people are not saved out of *all* the nations. That gleanings as the result of the Gospel of the Kingdom is all over. The *righteous* nations come before the King now sitting on His own throne, and are judged for their righteous conduct towards Israel and THEN and THERE enter into everlasting life; just as the wicked nations go away into everlasting punishment. (Matt. 25:46.)

The heathen nations that have never heard of Christ's glory will be evangelized later by Israel. (Isa. 66: 19.)

CHAPTER XII

The Roman Catholic Church at the End Time

THE ROMISH church is not only a great religious institution; it is also a big political machine.

She will figure much in the closing days of this dispensation. In the present war she has already come forward with her friendly proposals of peace. She will watch her opportunity and make other moves in this direction, and regain much of her temporal power when the final wind-up comes. This is plainly indicated in the 17th of Revelation.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her I wondered with a great wonder.” Rev. 17: 1-6.

The symbolism of this description is all so clear that the interpretation is easy. "The waters which thou sawest where the whore sitteth, are peoples, and nations, and multitudes and tongues." Verse 15. "The seven heads are seven mountains on which the woman sitteth." This applies to the city of Rome and to no other city in the world. This has ever been the seat of the Pope and centre of the Romish church. Her influence extends to every country in the world. It will be noticed that the seven heads have a twofold symbolism. The best interpretation of this that I have seen is in Sir Robt. Anderson's "Coming Prince," page 201. When viewed in connection with the Harlot, they are seven mountains on which the woman sits, but in their special relation to the Beast they have a different significance. The angel adds, *and they are seven kings*; that is "kingdoms," the word being used according to its strict prophetic import, and to the analogy of that portion of the prophecy which is here especially in view.

"In the seventh chapter of Daniel the Beast is identified with the Roman Empire. In the thirteenth of Revelation he is identified also with the lion, the bear, and the leopard, which mean Babylon, Medo-Persia, and Greece in Daniel's vision. But here he is seen as the heir and representative not of these alone, but of all the great world powers which have set themselves in opposition to God and to His people. The seven heads typify these powers. *"Five are fallen, and one is."* Egypt, Nineveh, Babylon, Persia, Greece had fallen; and Rome then held the sceptre of earthly sovereignty, the sixth in succession to the empires already named. *And the other is not yet come, and when he cometh he must continue a short*

space. While Rome was the sixth kingdom, the seventh is the confederacy of the latter days, heading up in the "coming prince." The coming prince himself in the full and final development of his power is called the *eighth* though belonging to the seven."

We are not told how long the supremacy of Roman Catholicism is to last, but we see the Beast is to continue in all only seven years and in his true character he is to continue only three and a half years. But the Harlot comes to an end before the Beast.

"The ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." Rev. 17: 16.

These ten horns are said to be ten kings. Verse 12.

This judgment falls not only on the Romish Church, but on all apostate Christendom. All this cry for union, by abolishing creeds and gathering around purely ethical standards; the substitution of ritualism, for the worship of the living God; clinging to ordinances as the ground of salvation, instead of the crucified and risen Saviour; ridiculing the promise of the personal coming of our Lord: all this is toward one end, the enlargement of Babylon, and the preparation for this awful judgment. The Pope of Rome is not *The* antichrist, but he is an antichrist, even as John says, "There are many antichrists." The Pope does not "set himself above all that is called God or that is worshipped." Moreover, this system is utterly destroyed before the Beast and the False Prophet; but she helps the Beast into power, and then in turn is destroyed by those kings in league with the Beast.

This 17th chapter will, doubtless, have its fulfilment as the outgrowth of this war. The Pope will probably have more to say in the final settlement than any other one man. And there will be such fraternity with other church dignitaries that Rome is well described as the *Mother of Harlots*.

"*Semper eadem*" is Rome's motto and this means that just as she has persecuted in the past, so she will do again when she has the power; and just as she has corrupted governments and committed spiritual fornication with the kings of the earth, so she will do again. And she will have ample scope in the perplexity of nations in the present struggle.

Rome really loves autocracy and despotism, when she is herself the autocrat and the sovereign; but she can pander equally as well to democracy, if she can thus carry forward her aims. "And the woman which thou sawest is that great city which reigneth over the kings of the earth." (Rev. 17:18.)

I am speaking here not of individuals, but of the great system of which Rome is the centre, but which is absorbing into itself all apostate Christendom. Never was Christendom so ready for this union as now, and it is not confined to any denomination or sect, but is true of all in every sect that have a name to live and are dead. There are prominent men in every denomination to-day who are unquestionably nearer to Rome than they are to the orthodox teachings of the creed and standards of the church to which they belong. And the majority of the members in large numbers of the churches to-day are utterly ignorant of the new birth, and instead of resting in redemption through the precious blood of Christ are depending

on their own works for salvation. Sect after sect has grown up in these last twenty-five years claiming to have the only truth, whose fundamental teaching denies the deity of Christ, the utter depravity of man, the necessity of regeneration, and the eternal punishment of the wicked.

It cannot be said that all these doctrines come from Rome; but they, like Rome, claim to be the only true church, and will be included in these terrible judgments.

CHAPTER XIII

The Battle of Armageddon

THE DAY of Jehovah, from the first mention of it in Isaiah to the last in Revelation, is described as beginning in terrible judgments. These judgments end in a great battle, such as the world has never seen, called in Revelation 16, "The Battle of that great Day of God Almighty." This is to be fought in "a place called in the Hebrew tongue Armageddon." It is, therefore, usually described as the *Battle of Armageddon*.

The present unparalleled situation in Europe is not the Armageddon conflict, nor is it an immediate sign of the end of the age; but it is one step towards it, inasmuch as it will doubtless lead to a re-adjustment of the territory occupied by the old Roman Empire, and will thereby prepare a way for Israel to re-enter the land. The peace advocates are already saying, "This will be the last war"; "This is the war that will end war"; but Christ knew better, and He says that wars will continue to the very end of this age.

The Battle of Armageddon is clearly pointed out in the prophecies, and is marked by four aspects at least,—
1. *The Place*; 2. *The People*; 3. *The Leaders*; 4. *The Result*.

1. The Place

This decisive battle is not to be fought in Belgium, or France, or Germany, or Italy, or England, but in the land

of Palestine, and near Jerusalem. Armageddon (the Mount of Slaughter) west of the Jordan, in the Plain of Jezreel or Esdraelon, is the appointed place for the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant, besieged by the great world powers, led by the Beast and the False Prophet, and the Prince of Rosh, Meshech and Tubal.

John says:

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a *place* called in the Hebrew tongue Armageddon.” Rev. 16: 13-16.

Ezekiel gives a description of this battle in the 38th and 39th chapters. This must be the same battle, because, like Revelation, it ushers in the reign of the Son of Man on earth, besides other striking resemblances. “Son of Man, set thy face against Gog, the land of Magog, Prince of Rosh, Meshech and Tubal, and prophesy against him.” Ezek. 38:2. (Dr. Young’s translation.)

The reference in these chapters is to the Northern European powers headed by Russia. Gog is the Prince, Magog his land. Meshech and Tubal are, no doubt, the ancient capitals of Russia (Moscow and Tobolsk). This seems to be the same power as that mentioned by Daniel 11:40 as King of the North. The different opposing

forces all come into Daniel's vision in that great conflict. Daniel says, "The king of the north shall come against him like a *whirlwind*." Ezekiel says, "Thou shalt ascend and come like a *storm*; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." (Ezek. 38:9.) The reason for this invasion is clearly stated, "And thou shalt say, I will go up to the land of unwalled villages, and will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited; and upon the people that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land." (Ezek. 38: 11, 12.)

From this we learn that there is to be great wealth again in the LAND of Israel, a place that has been "desolate," "but now inhabited." But Israel is going back to her land in unbelief and must be humbled and chastened. Of cattle, goods, silver and gold, they will have plenty, but of Christ as their Messiah they will be ignorant still.

"Art thou come," the prophet says, "to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take great spoil? Therefore, Son of Man, prophesy and say unto Gog, thus saith the Lord God, In that day when my people Israel dwelleth safely shalt thou not know it? And thou shalt come from thy place out of the NORTH parts, thou, and many people with thee, all of them riding on horses, a great company and a mighty army. And thou shalt come up against my people Israel as a cloud over the LAND; it shall be in the latter days and I will bring thee against my land, that

the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants, the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" Ezek. 38: 13-17.

In the verses that follow we have described the great earthquake spoken of in Revelation in connection with this same conflict. "A great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." (Rev. 16: 18.) This earthquake is mentioned also in Hebrews 12: 26; Haggai 2: 6; Zech. 14: 4; Joel 3: 16; and is the one circumstance that seems to unite all these prophecies about the final conflict.

2. The People

God has during the entire 'Times of the Gentiles given the dominion of the earth into Gentile hands. Daniel interprets Nebuchadnezzar's dream in these words:

"Thou, O King, art a King of kings: for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Dan. 2: 37, 38.

Compare this with Adam in Genesis 1: 26, and it will be seen that the only difference is that Adam was also given dominion over the sea and the things in it. But there is this difference between nations and individuals also; nations have no existence after this sphere and must be judged in this life, whereas individuals have an existence hereafter and are judged after their resurrec-

tion. God holds nations accountable for their conduct and chastens and judges them for unrighteousness. As we have seen, this judgment of the Gentile nations takes place when the Lord sits on the Throne of Glory, which is also the Throne of David on this earth. The ground of this special judgment is the way they have treated Israel, His "Brethren." The nations are seen as a unit in Nebuchadnezzar's vision right down to the reign of Christ on earth, and the judgment of those nations that are in existence when the Lord comes.

"Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor." Dan. 2: 34, 35.

Just as we are all involved in Adam's guilt, so every nation is involved in the guilt of its predecessors from the time when the dominion was given to the Gentiles, till He comes to judge them in righteousness. Therefore, *all* nations are to figure in this battle, since all are to be judged as to their treatment of Israel, and especially during the "Great Tribulation."

"For, behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, *I will also gather all nations*, and will bring them down into the valley of Jehoshaphat, and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land." Joel 3: 1, 2.

Israel and the Land are the bone of contention in the battle of Armageddon. There is fighting around Jeru-

salem *now*, but the Jews are not the reason for it and all nations are not represented there. There will be a larger company still at the Battle of Armageddon, and the Jewish nation must be restored before the great battle of that day.

3. The Leaders

Two great leaders are named in connection with Armageddon. Gog of Ezekiel 38, 39, seems to be the head of Russia; and since this nation has figured so largely as the persecutor of dispersed Israel, "it is in perfect harmony both with divine justice and with the covenants of God with Israel (see Gen. 15:18; Deut. 30:3) that destruction should fall as the climax of the last mad attempt to exterminate the remnant of Israel." (Scofield.)

Just at the present Russia is in the throes of a great revolution and is trying to establish a Republic. The outcome will likely be that they will be ready to accept a dictator who will outdo all the Czars they have ever had.

There is another leader called the Beast working in unison with a lesser character called the False Prophet. The Beast has his seat in the city of Rome, and is the head of the restored Roman Empire, which was wounded to death, but his deadly wound was healed, that is, there is an emperor again in the Beast. (See Rev. 13:3.) This Beast is not to rule by "divine right" or "by the grace of God," but is to come into power by his wonderful genius; rising out of the people by acclamation.

"And I stood upon the sand of the sea, and saw a Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." (Rev. 13:1.)

All these Symbols are interpreted in this book: "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." (Rev. 17:15.) "The seven heads are seven mountains," on which the city is built, i. e. the city of Rome. (Rev. 17:9.) "The ten horns," are ten kings. (Rev. 17:12.)

The Beast rising up out of the Sea is then an emperor coming into power by the consent of, if not by the choice of, the people, and ruling at Rome over ten kings. This Beast, as we have seen, is to restore the power of the Romish church called *Babylon the Great, the Mother of Harlots and Abominations of the Earth*. (Rev. 17:5.)

This is just where the present war is contributive to the fulfilment of Prophecy. Rome can never take her place as the temporal, as well as, spiritual head of Western Europe till the Kaiser is crushed.

This will be followed by an outburst of democracy everywhere; and thereby will be brought into power the Beast and the False Prophet. There will also come the blending together of all apostate Christendom under the Romish church, which will come into power through the Beast, and she will in turn be destroyed by the Beast and the ten kings ruling under him. (Rev. 17:16.)

That Babylon means Rome is admitted in the Roman Catholic Bible itself. At the head of chapter 1 of First Peter, the Roman Catholic New Testament says: "This epistle is written with such apostolical dignity as to manifest the supreme authority with which its writer, the prince of the apostles, had been vested by his Lord and Master Jesus Christ: He wrote it at Rome, which, figuratively, he calls Babylon."

After this war is over, and democracy prevails everywhere, there will be a reign of peace; and many preachers, and statesmen will proclaim, as they have done before, that we shall never have another war. There will, no doubt, be an era of great prosperity, and especially will the land of Palestine flourish. But "when they shall say peace and safety, then sudden destruction cometh upon them." (1 Thess. 5:3.)

"There went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Rev. 6:4.)

Then will come the time of "Jacob's trouble." This will end in the battle of God Almighty at a place called Armageddon.

4. The Result

Let the Word speak for itself.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in Righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many CROWNS (Diadems), and He had a name written, that no man knew, but He Himself, And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the *rations*: and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on his vesture and on His thigh a name written, *King of kings and Lord of lords*.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the *supper of the great God*, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the *Beast* and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

"And the *Beast* was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the *Beast*, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat on the white horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." (Rev. 19: 11-21.)

Then follows the binding of Satan, and the glorious reign of Christ on earth for a thousand years. (Rev. 20: 1-4.)

Ezekiel gives an account of this great battle from another viewpoint, as it affects Russia and the Northern Army of those nations not included in the territory of the Roman Empire. But the ending in the *Supper of the Great God*, etc., is the same. The vision in Ezekiel closes, just as in Revelation, with the feathered tribes being invited "to eat the flesh of mighty men and kings at the Lord's table." (Ezek. 39: 21-22.)

Zechariah speaks of this battle where he says:

"Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle; and His feet shall stand in that day upon the Mount of

Olives which is before Jerusalem on the East. . . . And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.

"And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

"And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance." Zech. 14: 4-15.

Then the Prophet tells of the nations left over (sheep nations) that enter into the Millennial glory with the King.

Joel also tells of this battle:

"Multitudes, multitudes, in the valley of decision. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 14-16.

"So the house of Israel shall know that I am the Lord their God from that day and forward. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek. 39: 22, 29.

CHAPTER XIV

The Coronation of the King

"The King hath brought me into His chambers."
Song of Solomon 1:4. "Go forth, O ye daughters of Zion, and behold king Solomon with the crown where-with his mother crowned him in the day of His espousals, and in the day of the gladness of His heart."
Song of Solomon 3:11. "The voice of my beloved! behold, He cometh leaping upon the mountains, skipping upon the hills." Song of Solomon 2:8.

In this mystical book, the Song of Solomon, we have the divine picture of the Bridegroom and the Bride and an intimation of just when He receives the crown. It is an interesting study to glance through the book of Revelation from the fourth chapter, where the church, the Lamb's wife, is caught up, to the consummation in chapter nineteen, where He is seen returning to the earth with her. Every scene in heaven is a peak a little more glorious, on which the Bridegroom "cometh leaping upon the mountains, skipping upon the hills." Our first vision of Him is in His high priestly capacity in behalf of Israel bearing their iniquity. This is shown in the Jasper and Sardine Stone. (Rev. 4:3.) Both these stones are red. "The Jasper is usually red." "The Sardius or Sardine is thought to be the Ruby." (Standard Dictionary.) These stones were engraved with the names of Benjamin and Reuben the youngest and oldest of Jacob's sons, and stand for all the tribes of Israel. (Ex. 28:10, 17.) The High Priest is soon to come out and finish the Day of Atonement by

revealing to Israel that fountain opened to the House of David for sin and uncleanness. (Zech. 13:1.) But meantime the "everlasting covenant ordered in all things and sure," concerning the Throne of David and the tribe of Judah is shown to be still remembered by the Lord God Almighty (verse 8), the God of Jacob, and of Abraham, and of Isaac. (Gen. 48:3; 17:1; 28:3.)

This is shown by the rainbow, seen not as we have always seen it, in part, but seen in its entirety. Its colour, emerald, shows the covenant is confirmed in Judah. It was on this stone that Judah's name was engraved. (Ex. 28:10.) About 1,700 years before Christ, down in Egypt, Jacob said to his sons:

"Gather yourselves together, that I may tell you that which shall befall you in the *last days*. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. . . . Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not turn aside from Judah, nor a lawgiver from between his feet, till his *Seed* come; (Dr. Young's translation) and unto him shall the gathering of the people be." (Gen. 49:1, 2, 8-10.)

Time does not count with God. For 36 centuries and more this prophecy has awaited fulfilment and still it waits. But it will soon, very soon, be fulfilled.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a *Thousand Generations*." (Deut. 7:9.)

Counting the average life of a man as 33 years, it has only been a little over a hundred generations since Jacob uttered his remarkable prophecy: God has plenty of time to spare. But such a promise as this could not be claimed by any of this earth on account of its conditions to "them that love him and keep his commandments," if it were not secured to us in our substitute.

This is the lesson taught us in Revelation 5. Search is made in heaven and earth and under the earth for some one able to open the sealed book. This sealed book contains the title deeds to this earth now shown to be forfeited by every one in the first Adam. Who has the right of redemption and the power to redeem? John "wept much because no man was found worthy to open and to read the book, neither to look thereon." (Rev. 5:4.) Here is revealed the one "whom his brethren shall praise." Jacob's prophecy is fulfilled at last. "Weep not: Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the Seals thereof." (Verse 5.) John looked and he saw this lion in the only way for a sinner to see Him without fear. "I beheld a Lamb as it had been slain." The Lion of Judah, the captain of our Salvation, in bringing many sons to glory must go through suffering. (Heb. 2:10.) Then the song is sung to the Lamb: "and they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings* and priests: and we shall *reign* on the earth." (Rev. 5:9.) Then the angels and living creatures and the elders who numbered 100,000,000, and

millions more, say with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Verse 12.)

Just then every creature in the Universe is made to own Him as Lord to the glory of God the Father. (Rev. 5:13; Rom. 14:9; Phil. 2:10, 11.) Willing or unwilling they are in some way made to own Him. (See Matt. 21:16; Luke 19:40.)

The Tribulation Saints

The next glimpse we get of the Lamb is when a great multitude which no man could number of all nations, and kindreds and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands; and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10.) Then angels and living creatures and elders burst into a symphony of praise at once. (Rev. 7:11, 12.)

The Two Witnesses Raised and Ascend to Heaven

The two witnesses who have been present at the Transfiguration (Matt. 17:3); at His resurrection (Luke 24:4); at His ascension (Acts 1:10); and now for a last testimony to Israel (Mal. 4:4-6), when all true believers have been taken from the earth, are martyred at the end of 1,260 days. After their dead bodies lie in the streets of Jerusalem for three days and a half they are caught up to heaven. A mighty earthquake shows God's displeasure, and then the seventh angel sounds; and for the first time they proclaim Him King:

"And there were great voices in heaven, saying, the *kingdoms* of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign forever and ever. And the four and twenty elders, which sat before God on their thrones fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou has taken to Thee thy great power, and hast reigned." (Rev. 11: 15, 17.)

The *Kingdom* is mentioned just seven times in Revelation because this is the book that speaks of His taking the Kingdom. The word *reign* also occurs seven times. His first act after this recognition of Him as King, not yet crowned, is to distribute the rewards at the **Judgment Seat of Christ**.

"And the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." (Rev. 11: 18.)

The dead here are evidently those that died in Christ, and are now raised and appear before the Judgment Seat of Christ, to receive according to the deeds done in the body. (2 Cor. 5: 10; Rom. 14: 10.) The saints are here invested with those crowns and rewards which are to be given to every man according to his own labor.

1. *There is the Crown of Rejoicing* (1 Thess. 2: 19), given to those who lead souls to Christ.
2. *The Crown of Righteousness* (2 Tim. 4: 8), given to such as love His appearing.
3. *The Crown of Glory* (1 Pet. 5: 4), given to the faithful pastors and such as minister to the flock.

4. *The Crown of Life* (Rev. 2: 10; James 1: 12), given to the martyrs, and to those who through love of Him resist temptation.
5. *The Incorruptible Crown* (1 Cor. 9: 24-27), given to those who keep the body under that they may please Him.

We know already what these saints do with their crowns. (Rev. 4: 10.)

The Revelation is not at all to be taken in chronological order. Each vision runs on to the end or near the end, and then another vision may follow, beginning at as early a time or even earlier than the previous one. The elders "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power."

Satan Cast Out of Heaven

The plan of the visions we have just mentioned is well illustrated in chapter 12. The sun-clothed woman seen by the apostle is Israel from her beginning down to the birth of the Saviour, and on through the 70th week to her final deliverance.

John does not mean that the woman was *in* heaven; she was only seen by him who is *now* in heaven. The *woman* is identified easily by comparing her description here with Joseph's dream. (Gen. 37.) It is a great mistake to say the woman is the *Church*, for the Church does not bring forth Christ, but Israel did. (John 4: 22.)

The *Man-child* is not only Christ; but Christ and the Church, His Body. He was caught up and made *Head* (Eph. 1: 22), and later His Body will also be caught up

when it comes to the full stature of a man. (Eph. 4: 13-16.) But when this takes place Satan also goes up to heaven to continue his enmity against the saints; but at the middle of the week he is cast out of heaven into the earth, and empowers the Beast for his super-human work (Rev. 12: 9 and 13: 2-5).

It is just here that our Lord fulfils, or begins to fulfil Hebrews 2: 14, in a phenomenal way. "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy (bring to naught) him that had the power of death, that is the Devil." This power of our Lord, already well known to the saints in their spiritual life, now begins to be manifested to all the world.

This is another great peak in our Lord's coronation week. While the inhabitants of the earth are being deceived by the one "who comes in his own name" (John 5: 43), the Lamb is going from glory to glory in the presence of the redeemed in heaven.

"And I heard a loud voice saying in heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 10-12.)

Here begins the overthrow of Satan's kingdom and a manifestation of the power of the Christ. The power

of Satan and the Times of the Gentiles will come to their final end at one and at the same time. This is to be the ending of the great conflict between Christianity and antichristianity.

Daniel had a vision of the Times of the Gentiles through 70 weeks, or 490 years: 483 years up to the cross, and 7 years yet to come. (See diagram, p. 30.) He sees Israel nationally, and also that people's relation to four great empires, Babylon, Medo-Persia, Greece, and Rome. He sees the end of the Prince, the Beast of the future Roman Empire. (Dan. 9:27.) He also sees the re-establishment of Israel in the land. (Dan. 12:13.) He probably has a glimpse of the Russian Empire and the Northern European Powers in this final conflict. (Dan. 11:36-45.)

Ezekiel does not see the Roman Empire, but he does see Russia and those nations which will be associated with her in the final conflict. (Ezek. 38 and 39.) But neither of these prophets see the present age. (Eph. 3:4-6; Rom. 16:25.) They knew nothing of the church, nor the peculiar devices of Satan as the god of this age.

John sees all the added ingenuity of the Satanic power operating through these Gentile powers in their madness, because he knoweth he hath but a short time. God permits this, and uses it for the final chastisement of Israel, to bring them to their knees before their Messiah. (Rev. 12:13-17.)

The One Hundred and Forty-four Thousand

The next sight we get of the Lamb is in the parenthetical 14th chapter. This is a millennial scene to point out the place of the 144,000 Israelites sealed in chapter 7.

They are not in the church, for that was completed and taken to heaven before these are saved. But they have a place of special nearness to the Lamb, and seem to be the King's bodyguard. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, the firstfruits unto God and to the Lamb." (Rev. 14:4.)

It seems that these parentheses are given for the encouragement of the saints that go through those terrible times. No doubt they will be read and understood when the Great Tribulation comes, better than we can possibly understand them now. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.)

The golden crown on the Son of Man's head in chapter 14 is not a diadem or King's crown. It is the victor's crown (*stephanos*) of Him who has overcome all opposition.

Babylon Destroyed

But the crowning day is rapidly approaching, the day of His espousals. Babylon, the false bride must be destroyed first, and her judgment proclaimed in heaven. (See Revelation 17 and 18.) "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Hallelujah: for the Lord God Omnipotent reigneth." (Rev. 19:6.)

The Crowning Day

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. 19:7.)

"Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." (Song of Solomon 3: 11.)

Here we have the type and the antitype. The correspondence is beautiful and easily understood. "The day of His espousals" means the marriage day, often used in the plural. (Standard Dictionary.) It is not necessary to enter into all the details of the imagery here or even to be able to explain it. But, surely, those invited to the Marriage Supper of the Lamb are not the Bride, for she is never among the invited guests. (Verse 9.)

These must be Abraham, and Isaac, and Jacob, and all the Old Testament saints. In other words, Israel, from whom the Saviour came, is foreshadowed by Solomon's mother. The daughters of Zion are Israel of the future, who will go forth and gladly own Him as their King when He comes to this earth having on His head *many diadems*. (Rev. 19: 12.) If the Pope has a triple crown, and the Beast ten crowns, this *King of kings and Lord of lords*, who has overcome them all, must have many crowns (diadems) to mark the fact that in all things He hath the pre-eminence. And now Satan's kingdom is to meet its final doom, except for that *Little Season* at the end of the Millennium.

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." (Isa. 9: 7.)

The Evil Trinity

The crowned King now descends with His Bride out of the opened heavens. (Rev. 19:11.) All the forces of evil must give way before Him. The Second Psalm must be fulfilled.

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my King upon my Holy Hill of Zion, I will declare the decree: The Lord hath said unto me, Thou art my Son: this day have I begotten thee."

Men may put Him to death and think that is the end of Him, but God's decree is unalterable, for He can raise Him from the dead.

"Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

And yet there is a place here for the sheep nations.

"Be wise now therefore, O ye Kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. *Blessed are all they that put their trust in Him.*"

In fulfilment of this prophecy we see the vultures called to the supper of the great God; to eat the flesh of Kings, captains, and mighty men.

"And the Beast was taken, and with him the False Prophet that wrought miracles before him, . . . These

both were cast alive into a lake of fire burning with brimstone." (Rev. 19:21.)

Then John sees that old serpent, which is called the Devil, and Satan, bound with a great chain and cast into the bottomless pit for a thousand years, after which he must be loosed for a little season. Many of those children born of the nations that are spared in the judgment of the nations will still be unconverted, and Satan will go out to deceive them. It is then that fire comes down from heaven and devours them.

"And the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and False Prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10.)

The Throne of David Established Forever

But the binding of Satan and his descent into the bottomless pit marks the end of his kingdom on this earth. It is then that the Stone strikes the image and smashes it from top to bottom; then that the Times of the Gentiles forever come to an end; then that the kingdoms of this world not only potentially but in fact, become the kingdoms of God and His Christ; then that the first promise of a Son and the blessing connected with him becomes an actuality. "The seed of the woman shall bruise the head of the serpent." (Gen. 3:15.) The Paradise lost in the first Adam is regained and becomes infinitely more glorious under the last Adam. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.) "He brought me to the banqueting house, and his banner over me was love." (Song of Solomon 2:4.)

CHAPTER XV

The Ten-horned and the Two-horned Beasts

(Rev. 13.)

THE KINGDOM OF SATAN and the revived Roman Empire become thoroughly united during the last seven years; the 70th week of Daniel. These two kingdoms are overthrown at the same time. (Rev. 19 and 20.) There has been much discussion as to which of these beasts is the personal antichrist. The first beast is the Roman Empire, but modified and in a new character. It is the open enemy of God and His Christ. It absorbs the previous empires, having the form of a leopard, a bear and a lion; and represents them all. That is why Nebuchadnezzar saw the iron, clay, the brass, the silver, and the gold broken to pieces together, and become like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them. (Dan. 2:35.)

All the elements of Babylon, and Medo-Persia, and Greece will be in this last form of the Roman Empire and some new elements besides. The dragon gives the Emperor his power, and his seat, and great authority.

One of the beast's heads was seen wounded to death, but healed. This refers, no doubt to the Imperial head. This Imperial head will be restored and all the world will wonder; and worship the dragon who gives power to the beast. God is entirely ignored, and the worship of God is entirely abandoned, except by the elect.

Christianity and Christ are blasphemed. Satan has been cast out of heaven and can no longer accuse the Raptured Saints who have been received there; he can only blaspheme them. This beast who first rules, no doubt, at Rome, establishes his palace later at Jerusalem. (Compare Rev. 17:9 with Dan. 11:45.)

The expression "Neither shall he regard the God of his fathers" (Dan. 11:37) has been taken to mean that the king is a Jew, but this does not agree with Daniel 9:26, which shows that he is a Gentile, since "the people" that fulfilled that prophecy were Gentiles. This man is an apostate from Christendom, the prince of the fourth empire of Daniel's vision. "He honors the God of forces." (Dan. 11:38.) This means that he substitutes the forces of nature for the true God. For this condition the present war is a marked preparation. Never before in the Christian era have the so-called Christian nations counted so much upon arms, and resources, and so little on God.

But there is a second beast, which rose not out of the sea (that is the mass of the people), to become an empire, but out of the earth (that is the already formed organization). This beast is, no doubt, a Jew. "He had two horns like a lamb, and spoke like a dragon." The true lamb of God has seven horns. (Rev. 5:6.) Seven is the number of spiritual perfection. But he is like a lamb, i. e., he has the form of Messiah's kingdom on earth; but it is the direct power of Satan. "He spake as a dragon." (Rev. 13:11.) "He exercises all the power of the first beast before him." He makes all the dwellers on the earth worship the first beast. This is antichrist,

the false Christ of Satan, who subjects the earth to the satanic Roman Empire.

He works miracles before the first beast, the emperor, to give proof of his power before men as Moses and Elijah did to give proof of Jehovah's power before men. In fact just as Christ wrought miracles as a divine proof that His Father was the true God, so will this man do to show the power of this first beast.

He makes the earth-dwellers set up an image to the beast. He gives breath to this image; so that it speaks and causeth all that would not worship the image of the beast to be killed.

"He also causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." (Rev. 13: 16.)

We may pause here to say that the tendencies of our times are directly along the lines here pointed out; modern philosophy, and all the present movements, social, political, religious, tend to deify humanity and prepare the way for the antichrist. The pulpits of Christendom to-day, except in a few cases, here and there, have ceased to point lost sinners to a crucified Saviour. The new theology has permeated all the great orthodox denominations and the favorite theme is "live up to the ideal of your own divinity." And where there is a shrinking from going so far as this, still the emphasis is put on service and right-living instead of *redemption* through the blood of the Lamb as the foundation of a right relationship with God.

Again, the trade unions, and confederations of labor, with their combinations to bring all traffic and manufac-

ture under their domination are along the direct line to unify the earth and to force every one to receive the mark of the beast.

This mark of the beast is a distinct thing, certainly, and is different from anything yet seen on the earth, but the tendencies mentioned in these two paragraphs are a wonderful preparation for it.

It must be remembered that the chief people involved in all these sad conditions will be the Jews, then restored to the land of Palestine. Jerusalem will be the very centre of the activities of these two beasts.

It is then that our Saviour's words in Matthew 12: 43-45 will be fulfilled. The Jews were entirely cured of idolatry when they were taken to Babylon. Never since then have they set up idols as they were constantly doing before. The unclean spirit of idolatry went out of them. That does not mean that they were saved; far from it. There is nothing in this passage to indicate a saved man: or a saved nation.

But in these last days this wicked spirit of idolatry will "take with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. *Even so shall it be also unto this wicked generation.*" (Matt. 12: 45.)

So these returned Jews, who will have learned so much from Christendom, will be ready to accept this false Messiah and delight in him. This will be universal, except those whose names are written in the book of Life of the Lamb. Signs, which the Jews like (1 Cor. 1: 22; Matt. 12: 39), will govern the superstitious mind of man. They will be given up to believe a lie. Gentiles will be involved too in this deception.

There is a great parade of liberalism, and yet, as always, a great tyranny as regards all who do not bow to Satan's power and his ordinances.

The Number of the Beast

No doubt when the beast is manifested, it will be very simple to the godly people to identify him.

"Here is wisdom, Let him that hath understanding count the number of the beast for it is the number of a man, and his number is six hundred threescore and six."

This number refers to the first beast; the great imperial power, which the false prophet so loyally magnifies. Six is the number of imperfection, falling short of seven, the number of perfection. Man was created on the sixth day and this the number six is impressed on him. He was appointed six days for his labor: while *one* day is associated with the Lord God as his rest. So that *Six* is the number of a man as destitute of God, without God, without Christ.

The image of gold that Nebuchadnezzar set up was six cubits broad and sixty cubits high. (Dan. 3:1.) This image was worshipped when the music was heard from six specified instruments.

Goliath, another great enemy of God, and His people, was six cubits high, and he had six pieces of armour; his spear's head weighed 600 shekels of iron. (1 Sam. 17:4-7.)

The Christian's armor has a seventh piece—Prayer. (Eph. 6:14-18.) The talents of gold brought to Solomon in a year were 666. (1 Kings 10:14.) But this

perfection of money power led only to "Vanity and vexation of spirit." (Eccles. 2: 8, 11; 1 Tim. 6: 10.)

The number 666 is said to be the *Secret Symbol* of the ancient pagan mysteries connected with the worship of the Devil, also the link between them and their modern representatives, spiritualism and theosophy, etc. When this great personage is manifested the *gematria* of his name must be just six hundred and sixty-six. By this we mean that the numerical value of all the letters of his name will add up that number.

It is a remarkable fact that the two languages in which the Bible is written, Hebrew and Greek, are the only two languages in which every letter has a numerical value. It is foolish to take English, or French, or German names and try to count up the number from them, as if they would be spelled the same, when it is certain that this is hardly ever the case.

The Romans used seven letters for numbers, and we have brought them over into English use: I. V. X. L. C. D. and M. It would be next to impossible to make a name out of these letters with only one vowel. But the Hebrews and Greeks knew nothing of our Arabic characters 1, 2, 3, etc., and they had no other way of indicating numbers, except by the letters of the alphabet, or writing the number out in full.

As to the triple number, 666, it seems to denote the essence of the primary number 6.

So it is in other names. Jesus, for example as spelled in the Greek numbers 888: as follows:

$$I. = 10$$

$$E. = 8$$

$$S. = 200$$

$$O. = 70$$

$$U. = 400$$

$$S. = 200$$

888

This number is a double symbol of the *Resurrection* for Christ rose on the *third* day, and He also arose on the first day of the week, or the eighth day. The gematria of all the dominical names of the Lord Jesus has the number eight as a factor, spelled in Greek, of course:

Christos, Christ, 1480 (8×185).

Kurios, Lord, 800 (8×100).

Soter, Saviour, 1408 ($8 \times 8 \times 22$).

Emmanouel, Emmanuel, 25600 ($8 \times 8 \times 8 \times 50$).

Huios, Son, 880 (8×110).

These numbers can be easily verified by referring to any Greek lexicon, and turning to the different letters and finding the value of that letter used as a numeral.

The threefold use of the number six has led some to believe that this great superman rises from the dead, and the statement that one of the beast's heads was wounded unto death and the deadly wound was healed is often taken to refer to the same. All the prophecies show that he is a wonderful man, and also an arch-deceiver, and the second beast uses all his miracle-working powers to help on the deception.

It is only through the last half of the "week" that he rises to his full strength and shows his real character. This is at the very time that Satan is cast out of heaven, having great wrath, because he knoweth he hath but a short time. It is because he is not manifested in his true character till the last forty-two months that has led some to argue that the church is not raptured till then, but this cannot be, since the glorified saints are already *judged* and rewarded at the Judgment Seat of Christ before he is cast out, and Satan is "the accuser of the brethren" at this Judgment. (Rev. 11:18. Compare 2 Cor. 5:10; Rom. 14:10; Rev. 22:12.)

The end of these two beasts we have already seen. (Pp. 111 and 112.)

CHAPTER XVI

The High Priest and the Day of Atonement

or

Israel and the New Covenant

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." (Zech. 13: 1.)

DISPENSATIONALLY, for Israel, this is yet future. The High Priest has gone into the holiest, but He has never come out.

That Day is the Day of Jehovah when Christ makes Himself known to Israel.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." (Zech. 12: 10-13.)

Three things were to be observed on the Day of Atonement:

1. They must do no manner of work. On other Sabbath days they were to do no *servile* work, but on this day they were to do no work at all. (Lev. 23:30, 31.) All is done by the High Priest.

2. They were to afflict their souls. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." (Lev. 23:29.) This we see will be carried out to the letter by all the Jewish remnant in *that day* when their High Priest comes out.

3. "They must offer an offering made by fire unto the Lord." (Lev. 23:27.) This they will do when they look upon Him whom they have pierced: who passed through the fire of God's wrath in their behalf.

In the 16th chapter of Leviticus the details of the order of service on the Day of Atonement are fully stated.

There is a clear distinction made here between the cleansing of Aaron and his house, on the one hand, and the congregation on the other.

1. *Aaron and His House.* This is a type of our High Priest in His relation to the church.

"And Aaron shall offer his bullock of the sin-offering, which is for *himself*, and make an atonement for *himself*, and for his house. . . . And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself; and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die

not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." (Lev. 16: 6-15.)

This type has been fulfilled, and it will be noticed that it is all accomplished without the High Priest coming out.

For us the vail is rent and we, in worship and communion, by virtue of His blood, enter into the Holiest where he is now. We know the offering is perfect and has been accepted.

"But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified. *Whereof the Holy Ghost also is a witness to us.*" (Heb. 10: 12-15.)

Since our High Priest has not come out we should not know that the offering was accepted if the Holy Spirit had not been sent to bear witness of that fact. Over and over again, our Lord emphasized the work of the Holy Spirit during this age as a necessity "Because I go to the Father." (John 14: 28; 16: 10, 16; 20: 17.)

2. *Aaron and the Congregation.* This is the type of the High Priest in relation to Israel. The sin offering for *Aaron and His House* is a bullock. The sin offering for *the congregation* is always a goat to be killed, connected with another goat called the scape-goat. By this is not meant that Christ will have to die twice, or that He makes two separate offerings; but only that He stands in a different relationship to these two companies. He has already died once for all, fulfilling both the bullock and the goat

type; but He has never come out and released Israel from their sins, fulfilling the scape-goat type. This He will do when that scene is enacted described in Zechariah 12 as above. It is then that a fountain is opened to (not *in* as generally quoted) the House of David and to the inhabitants of Jerusalem for sin and uncleanness.

The saints of this age are already enjoying the *blessings* of the New Covenant although we are not the people to whom that Covenant is promised. We enjoy the blessings because of our union with the High Priest, who is the Seal of that Covenant; but the promises are made to Israel. So it may be said "We (already) have tasted the powers of the age to come." (Heb. 6: 5.)

Paul distinguishes us from Israel, and yet connects us with the new Covenant to be made with Israel in Hebrews 10: 12-16. He first tells of our present standing in Christ as witnessed by the Holy Ghost, and then shows Israel's future blessings when they shall enter into their day of Atonement, under the New Covenant.

"This is the covenant that I will make with them *after* those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10: 16-18, quoted from Jer. 31: 31ff.)

Jeremiah calls this a New Covenant absolutely different from the Covenant of Law given when they came out of Egypt.

Again in the 9th chapter of Hebrews Paul distinguishes *our* present blessing under the New Covenant from *Israel's* future blessing and all based on the one Sacrifice already made.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once (for all) at the conjunction of the ages (Rotherham) hath he appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation.” (Heb. 9: 24-28.)

These that “ardently wait for Him” (Rotherham), are the Jewish remnant who will be ready to receive Him when He comes without a sin offering unto their Salvation.

This interpretation is in harmony with the entire scope of this epistle written to the Hebrews, showing them the superiority of the New Covenant with its present blessings to the Church and its future blessings to Israel. (See Heb. 8: 8.) When the great High Priest lays aside His high priestly robes because His work in that capacity is done, and comes forth in His garments of beauty and glory to reveal Himself to Israel, then will they enter into their blessings of the New Covenant.

CHAPTER XVII

The High Priest and the New Covenant

JOHAN AND DANIEL agree as to the length of the last half of the 70th week of Daniel. It is 42 months, 1,260 days, a time, two times (dual) and half time. But Daniel mentions a period, also, of 1,290 days, and again another period of 1,335 days. The first of these periods is 30 days beyond the end of the 70th week and the other is 45 days later still. There must be some special significance to these dates.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that cometh to the thousand three hundred and five and thirty days.” (Dan. 12: 11, 12.)

These periods are extensions beyond the 1,260 days that end the last half of the 70th week.

“The daily sacrifice taken away,” “the abomination of desolation set up,” are certainly simultaneous occurrences.

What about this 30-day period beyond the end of the week? I believe the explanation is very simple.

When Aaron, the first High Priest, died, we read, “and when all the congregation saw that Aaron was dead, they mourned for Aaron *thirty days*, even all the house of Israel.” (Num. 20: 29.)

Israel is going to repeat this scene when they see their Great High Priest who was dead and is alive for ever-

more. When they realize that their sins nailed Him to the tree their mourning will know no bounds.

“And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem,” etc. (Zech. 12: 10, 11.)

These 30 days, then, will be the time occupied by Israel in weeping their way into the presence of the High Priest at the close of their Day of Atonement.

But there is another period of 45 days and a special blessing to those that come to it. Daniel had said to the man clothed in linen, “O my Lord, what shall be the end of these things?” and he said, “Go thy way, Daniel; for the words are hidden and sealed till the time of the end.” (Dan. 12: 8, 9.) Then the man in linen tells him of these two dates that Israel must come to beyond the 1,260 days before entering into her full blessing.

It may be that this 45 days represents the time occupied by the ten tribes in getting back into their land, and by the two peoples in becoming joyfully reunited, and their portions of the land given to them. (Dan. 12: 13.) It seems clear that Judah and those associated with him in the crucifixion of Christ go through the Great Tribulation and the ten tribes come in later.

This is the fulfilment of that promise to “Rachel, weeping for her children and refused to be comforted for her children because they were not.” (Jer. 31: 15.) This means Ephraim, the head of the ten tribes. “Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the

enemy, and there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus: 'Thou hast chastised me, and I was chastised, turn thou me, and I shall be turned; for thou art the Lord my God.' (Jer. 31: 16-18.)

Then we see them united to Judah once more under one King and all under the New Covenant. This will be the blessing to him that cometh to the 1,335 days. These tribes are said to come from Assyria, and this is repeated many times. (Isa. 11: 11, 16; 27: 13; Micah 7: 12; Zech. 10: 10.)

CHAPTER XVIII

The Millennium

A FEW WORDS should be said about the characteristics of Messiah's Kingdom. The Old Testament as well as the New is remarkably clear about what will occur when the King of kings and Lord of lords reigns on the earth.

1. *Satan will be bound* and cast into the bottomless pit; and all his evil angels will be locked up, cast into the abyss, and prevented from doing any harm during the entire thousand years. His power over man will be entirely broken, and brought to naught. He is cast out of heaven three and a half years before this and then as Messiah descends from heaven his kingdom is brought to a final end. (Isa. 24: 21, 22; Rev. 20: 1, 2.)

2. *The Beast*, who represents the power of Satan acting in a human form in the government of the earth, and the *False Prophet* who is an imitator of Messiah and the culmination of the doctrine of the divine humanity so prevalent to-day, are both cast alive into the "lake of fire," never to appear again on earth to deceive the people.

This will bring to an end the antichrist and all efforts to mislead the people by signs and lying wonders. (Isa. 24: 23; Rev. 19: 20.)

This will put an end to every false religion on the earth. Christianity alone will prevail everywhere. There will be no such thing as Theosophy, Spiritualism, Chris-

tian Science, Russellism, New Thought or any other false system. There will be one King over all the earth; for Christ will reign from sea to sea and from the rivers to the ends of the earth. (Dan. 2:44; Ps. 72:8; Zech. 14:9.)

At that time there will be no grog shops, no houses of ill-fame, no gambling hells; for righteousness shall reign and "the knowledge of the Lord shall cover the earth as the waters cover the sea." (Isa. 32:1; 11:9.)

"All Israel" shall be holy to the Lord; all of them will have the law of the Lord written in their minds and hearts, and they shall not teach every man his neighbor, saying, "Know the Lord; for all shall know Me, from the least of them to the greatest of them." (Jer. 31:33, 34.) This world will see a nation of people really keeping the commandments of God and living by the Sermon on the Mount.

3. *War will cease to the ends of the earth.* Satan is at the bottom of all wars; this is evident from the fact that the moment he is released for a "little season" at the end of the thousand years, he immediately goes out to incite the nations to war against the Messiah and His saints. (Rev. 20:7, 8.)

But when the Prince of Peace comes, "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom to order it, and to establish it with judgment, and with justice from henceforth even for ever. The ZEAL of the Lord of hosts will perform this." (Isa. 9:6, 7.)

"It is then that a King shall reign in righteousness and Princes shall rule in judgment." (Isa. 32:1.)

It is then that "they shall beat their swords into ploughshares, and their spears into pruning hooks : Nation shall not lift up sword against nation, *neither shall they learn war any more.*"

Men speak of the present war putting down militarism. On the contrary, it has given militarism a great impetus. What wonderful improvements have been made in implements of destruction within the memory of men now living. We think of the telephone, of the phonograph, of the great advance from the tallow candle to the brilliant electric light ; but none of these inventions surpass the advance made in explosives, machine guns, airplanes, submarines, and other means of destroying human life.

In the war between England and the United States from 1776 to 1783 the best gun they had was the flint-lock rifle. Percussion caps were unknown. The gun was fired by pouring a little powder into a small pan by the touch-hole, a flint held in a vice just above this was struck by a steel hammer at the pulling of the trigger. If the spark produced happened to strike the powder, the thing usually went off, but not always. If it was a rainy day they could not have a battle at all. The slogan of the day was "aim high and keep your powder dry." One could easily run a mile while the enemy was loading his gun. All the men killed in that war would not equal the number killed in the present war in a single battle.

By the time of the War of the Rebellion between the States (1861 to 1865), the percussion cap had come in ; but still the gun was a muzzle loader of a single shot. A good runner, badly scared, could still easily make a half mile while the enemy was preparing to fire.

Compare this with the machine gun that shoots 600 times a minute, and puts the bullet right in the bull's-eye; and compare the cannon of the present day, that can land a ball on a man-of-war ten miles away, with greater accuracy than a professional baseball player can land a ball to the home base, with the cannons of those days that were used to frighten the enemy by the noise they made rather than any real harm they could do.

Think of the billions of dollars that have been spent, and the talent that has been occupied on all the devices and inventions for destroying human life; and then think of all that money and all that talent when turned towards the peaceable pursuits of agriculture and commerce and arts can do, and you can get an idea of what that expression means, "Neither shall they learn war any more."

Not only will this peace exist between man and man, but between the nations.

4. *The Lower Animals.* The Covenant of Peace will extend to the whole animal kingdom. This results from the binding of Satan who first entered the serpent to encompass the fall of man. Adam had no fear of any beasts, nor had they of him, before sin came in. The last Adam was in the wilderness forty days with the wild beasts, and evidently without any fear. (Mark 1:13.) The Saviour had perfect control over the lower animals; as is manifest when He rode the colt of an ass into Jerusalem. This colt had never been broken and yet it seemed to fear nothing amid the shouts of the multitude with the royal rider on its unused back. (Luke 19:30, 37-40.)

When this King is accepted by Israel,

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:6, 9.)

5. *Long life will return* in which a man of 100 years will be counted as a child. The risen, and glorified saints neither marry nor are given in marriage. But the unglorified will be "a blessed seed and their offspring with them." (Isa. 65:23.)

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed." (Isa. 65:20.)

Higher critics and rationalists, generally, have proved to their own satisfaction that the Old Testament must be wrong because it speaks of a man 969 years old, and others nearly as old. Men in their natural bodies as we have now, will live through the entire millennium and vindicate both the power and the Word of God.

6. *Physical Changes.* Jerusalem and Mt. Zion by means of a great earthquake and convulsions will be "exalted," "lifted up," and the rest of the land by depression will become a plain; so that parts that are untillable will be fertile fields in the Millennium. (Zech. 14:10.)

Waters will break out from under the temple, flowing winter and summer, both towards the Mediterranean Sea and the Dead Sea. This will make Jerusalem a port for ships like the Suez Canal. The Dead Sea which is at present 1,300 feet below the Mediterranean will be filled up to a level with it, and be filled with fish of all kinds. (Zech. 14:4-8; Ezek. 47:8, 9; Joel 3:18.)

Jerusalem will be built again, broadened, enlarged, adorned with the wealth of all nations, and become the glory and praise of the whole earth. (Isa. 62:7 and 65:18.)

Jerusalem will be the chief city in the world throughout the Millennium, because it will be the City of the Great King. (Matt. 5:35.)

The land of Israel will be transformed from its present barrenness to beauty, and made fruitful as no other on the face of the earth. It will also be free from disease, and become exceedingly populous, and the people will be a happy people.

“For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” (Isa. 55:12, 13.)

7. *Israel and Judah shall be united into one Kingdom, under one King, in the land promised to Abraham nearly 40 centuries ago. They will be enriched with spiritual gifts, and wisdom, and grace, and be a blessing to all mankind. “In thee and in thy Seed shall all the families of the earth be blessed.”*

The Jew, then, instead of being a proverb and a by-word, will be the most beloved and exalted and sought-after of any people on earth.

"Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you." (Zech. 8: 23.)

Those that are left over of the nations, after the great battle of Armageddon, will come up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles. In that day shall there be upon the bells of the horses, *Holiness Unto the Lord*; and the pots in the Lord's house shall be like the bowls before the altar (i. e. all of gold), and every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts. (Zech. 14: 16-21.)

The land will be re-apportioned to the 12 tribes. Not only the little land of Palestine but all the land promised to Abraham nineteen centuries before Christ. (Gen. 15: 18.)

The river of Egypt, the Nile, will be the southern boundary and the River Euphrates the northern boundary. It will be divided into thirteen equal spaces of about 50 miles, each reaching entirely across the land. One of these spaces will be for the Temple and the "Holy Oblation." Seven of the tribes will dwell north of this Holy Oblation and five will dwell south of it. (See Ezek. 47 and 48.) The name of the Holy City will be "Jehovah Shammah, the Lord is There." (Ezek. 48: 35.)

There will be a great increase of light in that day.

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.” (Isa. 30: 26.)

Although sin and death will still be in the earth, we never read of its coming near to the people of God. Sorrow, tears and death, for them will be no more, and this will be universal in the New Heaven and the New Earth after the Millennium. (Rev. 21: 1-4.)

The Messianic Psalms are full of prophecies about these lovely times coming to Israel when the King reigns.

The Jews, equipped as they will be, from being scattered among all nations, and having learned their languages, will be the greatest missionaries the world has ever known. “And I will send those that escape of them unto the nations, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.” (Isa. 66: 19.)

8. *The New Heaven and the New Earth.*

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, Behold I make all things new.” (Rev. 21: 1-5.)

This is the eternal state after the thousand years. The bride is still a bride and she will always be a bride, for she never grows old; she is the Lamb's wife.

A tremendous physical change will take place in the earth and the heaven at the close of the Millennium. Peter tells us that in that Day of Jehovah, which he says is a thousand years long, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3:10.)

There is no annihilation of matter in this transformation. Peter compares it to the change that took place at the flood; in which he says that the world (Kosmos, order, arrangement) that then was *perished*. But we live on the same earth that perished in the flood. So he says, "The heavens being on fire shall be *dissolved*, and the elements MELT with fervent heat." These words express simply a transformation not a blotting out of existence. John tells us that this takes place at the end of the Millennium and that it is the judgment sent upon those that enlist under the banner of Satan when he is loosed a little season. Satan himself is cast into the Lake of Fire into which the Beast and the False Prophet were cast at the beginning of the thousand years.

John describes this change by saying, "The earth and the heaven fled away; and there was found no place for them." (Rev. 20:11.) This could be taken to mean utter annihilation if we did not have a description of the new birth of a believer in almost this identical language, "Therefore if any man be in Christ, he is a New Creature; old things are passed away; behold all things are become new." (2 Cor. 5:17.) But we are not an-

nihilated when we are born again; neither will this earth be annihilated when it is regenerated by fire.

While this catastrophe is taking place, the Bride is taken a second time to the Father's house in heaven, to be out of harm's way. But the earth is to be the home of the last Adam and His Bride, just as it would have been that of the first Adam and his bride but for sin. Israel will have her place too in the land secured to them by the eternal covenant, and the Gentiles, being given new bodies (for He says, "Behold I make all things new"), will rejoice in "the new earth wherein dwelleth righteousness." (2 Pet. 3:3.)

There will be no need of rivers with trees for healing diseases; nor for seas to furnish rain to replenish the earth and produce food. All merely fleshly life will have vanished away. Nothing but spiritual bodies, fashioned like the glorified body of the Lord will be found to inhabit the new heavens and the new earth.

CHAPTER XIX

A Confession and an Explanation.

I HAVE always been an advocate of the doctrine that Christ might come for the Church at any moment. In this view I was associated with a band of noble men and women all over the world, noted for their loyalty to the Word, and their fidelity to the truth. Because I believed this doctrine to be entirely Scriptural, I have preached it with all energy of which I was capable.

From the foregoing pages it will be seen that I no longer hold this view; and it becomes me, therefore, to explain more fully why I have changed my position.

Since the outbreak of the present war and the signs of His coming began to multiply, I have been led to study more closely than ever before these prophecies in all their bearings on the time of the end, as the Lord gave me light. While still believing in the almost immediate coming of the Lord, I have been forced to surrender the doctrine that He may come for the Church at any moment.

My reasons for this change are:

I. The Analogy of the Past

There has never been an interval between any dispensation and the one immediately succeeding it. One dispensation may overlap another, but never, so far as I am aware, has there been an interval between two dispensations that belonged to neither the one preceding nor the one following.

When the Church-age ends there is to follow a period of seven years, known as the 70th week of Daniel, during which God is dealing with Israel and the nations.

We know exactly when this "week" begins:—on that day when a coming Prince "shall confirm a covenant with many" Jews. (Dan. 9:27.)

This Prince is identified as the coming head of that people that destroyed Jerusalem the second time, i. e., the Roman people.

Two things must take place before this week can begin. The Jews must re-establish their nation, and there must be a recognized head of the restored Roman Empire. And it may be that we shall not have to wait long ere we shall see these things come to pass. Already in all talk concerning "reconstruction" just these two things are the most outstanding features. It is openly said that the Allies should form a League of Nations, and that the Jews should be given back their land.

But, suppose according to the "any moment" view Christ were to come to-day, and it should be a year, or two years, or five years, before this "week" begins, what dispensation would this time belong to? It would certainly not belong to the Church-age because that ends with the Rapture; and it would not belong to the 70th week because that does not begin till the covenant is confirmed with the Jewish nation. (Daniel 9:27.)

The two witnesses do not begin their testimony till the beginning of the "week," because they are distinctly said to prophesy the twelve hundred and sixty days that constitute the first half of it. (Rev. 11:3-12.)

At the Rapture those "in Christ" are caught up, which means all the saved people both living and dead. I can-

not conceive of a mutilated bride or a divided body. Therefore, if there is an interval between the Rapture and the beginning of the "week," there will be a time when the earth will be left entirely without a witness.

This would be contrary to all the Lord's dealings in the past. Not for one day, so far as the Scriptures show, has this earth been left without a witness.

And is not this the very reason for sending these two witnesses? If the Church were still on earth to witness to Israel of her Messiah and of His coming in glory to deliver the nation and reign over the House of Jacob, why send these two witnesses?

If the Church is not caught up to enter that opened door in Revelation 4, how does it come to be in heaven in Revelation 19 when the marriage takes place? There is no intimation of a Rapture between these two points.

This shows that the Church is not to pass through the tribulation; neither is she to be on earth in any part of the 70th week. The Rapture therefore, must be about the very day that the "week" begins.

But what about the warnings so often uttered by the Lord to "Watch"?

2. Israel Is Told to Watch for the Son of Man

The title the Lord gives Himself in all these commands to "Watch" is the Son of Man. This is a title never used in Christ's relation to the Church, but always in His relation to Israel and the nations.

A careful study of each of these passages will show that they are always addressed to Israel with reference to their attitude at the end of the Great Tribulation.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." (Matt. 24: 42-44.)

There is a parallel passage in Mark and also in Luke. In each case the point of time is the end of the tribulation when He comes in power and great glory.

"But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." (Mark 13: 32, 33.)

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21: 36.)

These words were not spoken to the Church for the reason that there was no Church to speak to. They are spoken to that remnant of believing Israel about that other remnant of believing Israel which is to be in the Great Tribulation. True, these Jews to whom this is spoken became a part of the body of Christ after His ascension when He became its Head.

But their only point of view at that time was of a Kingdom and their Messiah sitting on the throne of David. It is on this line that the Lord speaks to them.

All these passages point to that time when as Son of Man He will come in terrible judgment on His enemies and deliver those that are watching for Him. This is the end of the last half of the 70th week.

The verses from Mark's Gospel will serve for all:

"But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains. . . . But in those days, after the tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers of heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with power and great glory."
(Mark 13: 14, 24-26.)

It is of this very coming after the tribulation for the deliverance of Israel that He commands them to watch, "Because iniquity shall abound the love of many shall wax cold." The very trials will be inclined to harden them, and so He warns them to watch and to be found worthy to stand before the Son of Man.

But it may be objected, that since just seven years are coming to Israel they would know exactly the time when those seven years would come to an end.

No doubt there are seven full years coming to Israel, but remember that the tribulation is not to last to the very end, but those days are to be shortened lest they should all be destroyed. (Matt. 24: 22.)

It is for this coming that He warns them again and again to "Watch."

There is a passage in the 12th chapter of Luke that is so confirming of this interpretation that I quote the context:

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for the Lord, *When He Will Return from the Wedding*; that when He cometh and knocketh they may open to him immediately.

"Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them.

"And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

"And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken through.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." (Luke 12:35-40.).

This is Christ coming with His bride to deliver Israel and judge the nations. It is when He returns *from* the Wedding with His saints.

3. The Church is Said to Wait for the Lord

The Church is not warned to watch lest the Lord come as a thief, but is always seen in an attitude of waiting.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." (1 Thess. 5:4, 5.)

This shows that the Church is not to be taken by surprise when He comes. It would seem that the time is known when it comes to the very day. In the light of what is said above is this at all unreasonable?

All the passages about watching speak of His coming as a thief in the night. This is the aspect of His coming in the day of the Lord to Israel.

But His coming in the day of Christ for the Church is different. Compare 1 Thess. 5:2 with 1 Cor. 1:7, 8.

But the Church is said to "wait" for Him like a chaste virgin waits for her beloved, and for this she is commended.

Of the Thessalonians the Apostle writes :

"So that ye were ensamples to all that believe in Macedonia and Achaia.

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to *wait* for His Son from heaven." (1 Thess. 1:7-10.)

Referring to this event the Apostle says :

"For the earnest expectation of the creation waiteth for the manifestation of the Sons of God.

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"For we are saved in hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

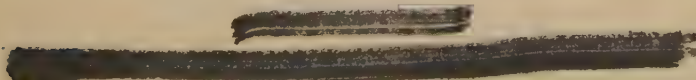
"But if we hope for that we see not, then do we with patience *wait* for it." (Rom. 8: 19-25.)

To the Corinthians he writes :

"So that ye come behind in no gift; *Waiting* for the coming of our Lord Jesus Christ." (1 Cor. 1:7.)

In Philippians 3:20, 21 the Revised Version reads :

"For our citizenship is in heaven; whence also we *wait* for a Saviour, the Lord Jesus Christ. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."



So in Hebrews 9:28 the word "look" is changed to "wait" in the Revised text.

"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that *wait* for him, unto salvation."

In Titus 2:13 the Greek word used for "looking" is in several passages translated "wait" or "waited" or "waiting" as the tense requires. (Mark 15:43; Luke 2:25 and 12:36, also 23:51.) Dr. Young gives this rendering:

"Waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ."

These Scriptures might be multiplied, but this is sufficient to show that the word *wait* is as peculiar to the Church's attitude as the word *watch* is to Israel's. And where the Church is told to watch, as she is in a few instances, as in 1 Thess. 5:6, it is never as a command, as it is to Israel; but always as a gentle admonition to be careful about her walk and separated position.

So in a few instances Israel is said to *wait* as in Luke 12:36. She is spoken of in the attitude of servants waiting for their Lord to return from the wedding. In another chapter I have shown how the passage in Hebrews 9:28, quoted above, refers to Israel and not to the Church. This is confirmed by the expression "Shall appear a second time." These words cannot apply to the Church, for He never appears the "Second time" to the Church. But like "Joseph was made known to his brethren the second time," so Jesus the antitype of Joseph will be made known to his brethren (Israel) at the second time. (Acts 7:13.)

Never does the taking away of the Church depend on

her faithfulness or watchfulness or merit of any kind. It is all a matter of pure grace. Watchfulness and faithfulness applies to Israel, but never to the Church.

The address to the Church in Sardis in Revelation 3 seems to contradict the position that the Bride is not commanded to "Watch." It reads:

"Unto the angel of the church in Sardis write: These things saith He that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest and art dead.

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy."

The difference between the language used by the apostle Paul, who alone speaks of the Rapture of the Church, and the warning uttered by our Saviour here, is easily explained. Paul in speaking of the Rapture takes no notice of the mere professors who are not in the real body of Christ. He speaks of "the dead in Christ" and "we which are alive and remain," meaning only those in Christ.

Again he says, "Christ the first fruits: afterwards they that are Christ's at His coming."

So in every reference to the Rapture Paul alludes to the Church that Christ loved and gave Himself for; that glorious Church that He presents to Himself, not having spot or wrinkle or any such thing.

Paul sees the apostasy and refers to it again and again, but he never mentions it once in connection with the Rapture. On the contrary in the messages to the seven churches the Lord addresses the entire company of professors as the Church. There is an intimation in almost every address that some of them, although spoken of as in the Church are not saved; and a warning against being deceived. This is especially true of Sardis where he says, "Thou hast a name that thou livest, and art dead."

It is to these very ones that the Lord issues the solemn warning, "Be watchful."

This church is prophetically the reformation period with its recovery of the doctrine of justification by faith and the kindred doctrine of the priesthood of all believers; and these precious truths are to reach on to the coming of Christ.

So He says, "Remember therefore, how thou hast received and heard, and hold fast ("be keeping"—Dr. Young) and repent." This is a warning to the unsaved to be undeceived and to lay hold of the truths that they hold in a mere formal way.

Then He warns them that if they do not take heed they will be left over for that judgment when He comes as a thief in the night.

These that are told to "watch" are the children of darkness, and of the night; but of the true believers Paul says, "But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day; we are not of the night nor of the darkness." (1 Thess. 5:4, 5.)

There is another way of looking at this message, which is probably the true interpretation.

The coming here may not refer to Christ's coming for the Church at all. The form of words is different from that used in any other place for the Rapture.

"I will come *on thee* as a thief, and thou shalt not know what hour I will come *upon thee*."

This seems to mean a visitation in judgment, just as He says to Ephesus, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5.) This has not the slightest reference to Christ's second coming, but to His coming in judgment on this wayward Church. Better remove the candlestick altogether than have it giving no light, or a false light.

Just as in individuals, so in churches when they cease to be a testimony there is nothing left but judgment. And these expressions "come on thee" and "come upon thee" convey the thought of judgment on account of a disorderly walk rather than of His personal coming. It is their conduct that He is speaking of here as is proved by His commendation of some of them.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." (Rev. 3:4.) Those walking worthy of their calling are commended, and the rest, whom He speaks of as having a name to live and are dead, He warns of a judgment to fall on them.

We can find no such warning to the real bride of the Lamb when He comes for her.

His coming will be "in a moment," surely, but not at "any moment." Without suggesting any date, I will say that it will likely be on that very day when the Coming

Prince confirms the covenant with the Jewish nation; and at any rate from Paul's language it will be known by the Bride so that she will not be overtaken as a thief. Just as all brides that I ever knew have information beforehand as to when the Bridegroom is to arrive, so Paul says this Bride will have. The servants, the Jews that keep the house, may not know when the Master of the House is to return from the wedding, and they are therefore commanded to Watch.

CHAPTER XX

The Evil Trinity

I WISH to add a word here about the false Messiah or antichrist.

It will be seen that in a previous chapter I have spoken of the beast rising up out of the earth as the personal antichrist. Most interpreters identify him with the first beast of Revelation 13. This makes him the same as the Man of Sin of 2 Thess. 2, and as the Prince of Daniel 9:27, etc. With these I have no quarrel. They may be right. It seems that there are arguments on both sides. The different interpretations would make the evil trinity to be divided as follows:

Beast out of the Sea, caricaturing the Father.

Beast out of the Earth, caricaturing the Son.

Unseen Dragon, caricaturing the Holy Spirit.

The other interpretation:

Dragon, caricaturing Father.

Beast out of the Sea, caricaturing Son.

Beast out of the Earth, caricaturing Holy Spirit.

This last view is the one most commonly taken by the recent interpreters. It has much to commend it.

One point on which we all agree is that the people of Israel who have so bitterly opposed the doctrine of a Holy Trinity will eagerly accept the persons of an unholy trinity, and have at least three and a half years of testing under the great powers of darkness till those that are left will be willing to acknowledge the Father, Son, and Holy Spirit as one God.

CHAPTER XXI

Questions on These Prophecies

1. How long ago did God purpose to establish a Messianic Kingdom on the earth? From the foundation of the world. (Matt. 25:34.)
2. Whose throne is this King to occupy? The Throne of David. (Luke 1:32.)
3. Who are to be the subjects of the King? The House of Jacob. (Luke 1:33.)
4. Will the ten tribes and two tribes be united? Yes, they will become one nation with one King. (Ezek. 37:22.)
5. Will Christ be King over all the earth? Yes. "The Lord shall be King over all the earth; in that day shall there be one Lord and His name one." (Zech. 14:9; Rom. 4:13; Heb. 1:2.)
6. Where are the promises to Judah and Israel to be fulfilled? In the land of Palestine. (Ezek. 37:12, 14, 21, 25.)
7. Are either of these divisions of the House of Jacob ever promised a national existence or national blessings outside the land which God gave to Abraham, and Isaac, and Jacob? Never. They are always said to be in the enemies' land outside the promised land, and scattered among the nations. (Lev. 26:25, 32, 38, 39; Deut. 28:25, 62-67.)

8. Were these prophecies uttered before or after the division into two Kingdoms? They were made before they entered the land after they came out of Egypt.
9. Did God promise that they should never be utterly destroyed? Yes, many times. (Lev. 26:44 is an example.)
10. Are they scattered to this day? Yes, among every nation, just as God said they would be.
11. Why does He keep them alive and a separate people? To carry out the covenants made to Abraham and David. (2 Sam. 23:5.)
12. When was the covenant about the throne first announced to David? When David proposed to build God a house, the Lord sent Nathan, the prophet, to tell David that He would build David a house, and that his house and throne would be established forever. (2 Sam. 7:16, 17.)
13. How many generations of David sat on the throne? Fourteen. (Matt. 1:17.)
14. Who was the last king in the Messianic line to sit on the throne of David? Jeconiah also called Jehoiachin and Coniah. (Matt. 1:11.)
15. Can any natural descendant of Jeconiah ever again occupy the throne? No. (Jer. 22:29, 30.)
16. Who was placed on the throne after Jeconiah? Zedekiah was placed there as the vassal of Nebuchadnezzar. (2 Chron. 36:10.)
17. How long did he reign? Eleven years. (2 Chron. 36:11.)
18. What relation was he to Jeconiah? His uncle, or father's brother.

19. What became of him? His eyes were put out, and he was carried to Babylon in chains and kept in prison all his life. (Jer. 52: 11.)
20. What became of his sons and the other princes of Judah? They were all slain. (Jer. 52: 10.)
21. Was this the end of the throne of David? Yes, absolutely so till Messiah comes. (Ezek. 21: 25-27.)
22. How long had the throne of David been vacant when Christ was born? Five hundred ninety-nine years.
23. But did not the nation return to the land after the Babylonish Captivity? A portion of them did till Christ was born and offered Himself as their King.
24. Did He have a *legal* right to the throne? Yes.
25. Through whom did He get this right? Through Joseph who was his *legal* father. (Matt. 1: 16; Luke 2: 4.)
26. What is meant by Joseph being the House and Lineage of David? That he was the natural heir to the throne.
27. Could Christ inherit the throne through him? Yes, through him alone.
28. How long had the throne been vacant when Christ rode into Jerusalem and offered Himself as their King? (Matt. 21: 5) B. C. 599—1+32 A. D. = 630 years. This number is just one-fourth of 2,520 years, which is the duration of the Times of the Gentiles.
29. What other date ended the same day? The 69th week of Daniel. (Dan. 9: 24-27.)
30. How many years is that? $69 \times 7 = 483$ years of 360 days each, which is the length of the prophetic year.
31. What other prophecy was fulfilled that day? (Zech. 9: 9.)

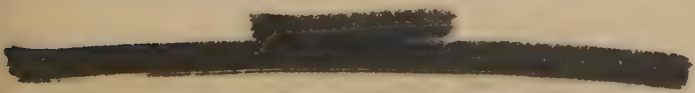
32. What did the Jews do with their King? They crucified Him. (John 19:15.)
33. What became of Him? God set Him at His own right hand. (Psa. 110:1.)
34. Did this break the covenant with David? No. (Psa. 2:7; Acts 2:30-36.)
35. What did God do with Israel then? He set them aside as a *nation*, and scattered them to the ends of the earth. He ceased to offer them a King, and placed them on the same level with Gentiles, offering them a Saviour as sinners and so He continues to deal with them through this whole dispensation.
36. Did God cease to count time with them? Yes, He has not counted a day with them as a nation since they rejected their King. (Num. 6:12.)
37. How many years are yet coming to them—"determined upon" them? (Dan. 9:24.) Seven, being the 70th week of Daniel.
38. When does that begin? The day the prince confirms a covenant with them. (Daniel 9:27.)
39. What prince is this? The prince of the Fourth Kingdom, or Roman Empire.
40. Must they return to their land before this can be done? Yes, a portion of them, sufficiently numerous to establish a nation.
41. Will they be ready to accept Jesus of Nazareth as their Messiah? No, they will as a nation go through the seven years in unbelief. They seem to look more to the *civil government* than to God or their Messiah for protection and help. (John 5:43.)

42. What different names are given to the great Superman that will be at the head of the revived Roman Empire? He is the *Little Horn* of Daniel 7; *The Prince* of Daniel 9:27; *The Man of Sin* of 2 Thessalonians 2; and the *Beast* of Revelation 13:1.
43. Does this man claim to be the Jews' Messiah? There is no evidence of it. He is of great authority, and they come under his protection in their new national existence, and by his permission they are allowed to re-establish their temple and sacrifices, etc.
44. But is there not to be a person at the same time, whom many of the Jews will believe to be their Messiah? Yes, the Second Beast or False Prophet of Rev. 13:11 and 16:13. This man seems to be a Jew and he works in full harmony with the first beast, or civil head. †
45. When are these characters revealed? Not fully till the Church is taken away. (2 Thess. 2:7, 8.)
46. While Israel's national existence is held in abeyance what is God doing? Taking out of the Gentiles a people for His name. (Acts 15:14, 17.)
47. Is He saving any Jews? Yes, a small remnant. (Romans 11:5.)
48. What becomes of them? They cease to be Jews in the Body of Christ. (Col. 3:11.)
49. What is this Company called? "The Church which is His Body." (Eph. 1:22, 23.)
50. Who are in this Body? All the saints from Pentecost till Christ comes.

51. Did not Christ "Set up," "Establish," or "Organize" a Church while He was here on earth? No, He did not become Head of the Church till He was raised from the dead, and seated at the right hand of God. (Eph. 1:22; Col. 1:18.)
52. But did not Christ speak of "Setting up" or "Establishing" or "Organizing" a church? Never once.
53. What words did He use? He said, "I will build my Church." (Matt. 16:18.)
54. How much of this Church then does He build? All of it. (Eph. 2:21.)
55. What are the members called in relation to this building? Living Stones. (1 Pet. 2:5.)
56. How then do we become members of the Church which is His Body? God puts us there. (1 Cor. 12:28.)
57. Does the New Testament ever speak of our being a MEMBER of the local church? No.
58. Of what then are we members? "Of His Body" and of "one another." (Eph. 5:30; Rom. 12:5.)
59. Can a church make one a member? No, that is God's work. (1 Cor. 12:18.)
60. Can a church turn a member out of the Body of Christ? Never, that would be putting him out of his salvation.
61. What is the Bible word for the local relation? Fellowship. (Acts 2:42; 1 John 1:7; Gal. 2:9.)
62. Can a local church put one out of "fellowship"? Yes. (1 Cor. 5:13.)
63. Does he cease to be a member of the Church which is His Body by this act? Never, God made this union and man cannot break it.

64. What is this act called? Baptism in the Spirit. (1 Cor. 12:13.)
65. Does Paul address this Corinthian epistle to the local church at Corinth? No, to them together "with all that in every place call upon the name of Jesus Christ our Lord." (1 Cor. 1:2.)
66. What does he call this entire company? "The Body of Christ and members in particular." (1 Cor. 12:27.)
67. To what does Paul compare this company redeemed by Christ? To a wife. (Eph. 5:24-27.)
68. When did this Body begin to be formed? When the Holy Spirit came down and baptized the believers on the day of Pentecost.
69. Does the Holy Spirit still baptize believers into this Body? Yes. (1 Cor. 12:13.)
70. What relation is this body to sustain to Christ? It is to be the Lamb's wife. (Rev. 19:7.)
71. How many wives is the Lamb to have? Just one.
72. How many bodies does Christ the Head have? Just one. (Eph. 4:4.)
73. But is not the Church the kingdom of God? Not any more than the queen of England is the kingdom of George the Fifth.
74. But is not the church in the Kingdom? Yes, the church is in the spiritual kingdom of God now, and will be in the Messianic Kingdom when it is set up. (Dan. 2:44.)
75. What relation does the church bear to the Millennial Kingdom then? The church will reign with Christ the King. (2 Tim. 2:12; Rev. 5:10.)

76. Was this Church the subject of Old Testament prophecy? No, it was hidden from them. (Eph. 3:3-6; Col. 1:26; Rom. 16:25.)
77. Are there any national distinctions in the church? None. (Eph. 2:15, 16; Col. 3:11.)
78. Will there be national distinctions in Messiah's Kingdom? Yes, there will be the Church, the Jew, and the Gentiles or nations. (1 Cor. 10:32; Matt. 25:34.)
79. Will those 144,000 Israelites that are saved during the 70th week according to Revelation 7 be in the Church? No, they are saved after the church is caught up as at chapter 4:1.
80. Are they all of Israel that are to be saved? No, they are a select company that are saved *before* and *during* the Great Tribulation, before the *Nation* is saved at the sight of the Messiah. (Isa. 66:8; Zech. 12:10-13:1.)
81. What tribe is left out of the 144,000? The tribe of Dan.
82. Is Dan to have a portion when the *Nation* is saved? Yes, he gets his portion first when the Millennial land is divided. (Ezek. 48:1; Gen. 49:16.)
83. Since these 144,000 are not in the church, and yet seem to have no portion in the land, what is their relation to the Lamb in the Millennium? "They follow the Lamb whithersoever He goeth." (Rev. 14:4.) "They are the first fruits unto God" of National Israel and are honored as the bodyguard of the Lamb.

84. Is the "great multitude that no man could number out of all nations, etc.," of Revelation 7, the same as the sheep nations of Matthew 25? No, the sheep nations are saved when Christ comes to earth and sits on His throne. (Matt. 25:31.)
 85. Is this multitude a part of the church? No, the dead among them are not raised up till after the marriage of the Lamb, when both the Lamb and the church are seated on thrones. (Rev. 19:7-20:4.)
 86. But these are said to reign with Him. (Rev. 20:4.) Yes, but not to sit on the throne as the Church does. (Rev. 3:21.) They seem to reign as under-sheriffs but not as the Lamb's wife.
 87. Did the Times of the Gentiles begin in a single event? No, it was in four stages.
 88. How long do the Times of the Gentiles last? 2,520 years foreshadowed in the 2,520 days that Nebuchadnezzar ate grass. (Psa. 49:12, 20.)
 89. What happened to Nebuchadnezzar at the end of the 2,520 days? His understanding returned to him, and he lifted up his eyes unto heaven and blessed the Most High . . . and excellent majesty was added to him. (Daniel 4:34-37.)
 90. What does this speak of? Those sheep nations that will be saved.
 91. Name the events and dates in the downfall of the Throne of David and the Captivity.
 1. 607 B. C. Jehoiakim subdued but not dethroned. Some of the princes and people taken to Babylon. (Dan. 1:1-6.)
 2. 599 B. C. Jehoiakim killed and Jeconiah his son taken to Babylon. (2 Chron. 36:9.)
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3. 593 B. C. The Glory departs from Mt. of Olives.
(Ezek. 11:23.)
4. 588 B. C. Zedekiah blinded, taken to Babylon and
all the princes killed. City and temple de-
stroyed; utter desolation. (Jer. 52:10, 11.)
92. What prophecy was fulfilled in these four stages of
the captivity? Leviticus 26, where God tells of
four great chastisements He will bring upon the
people. The fourth one was fulfilled to the letter.
(Lev. 26:27-31.)
93. When do the corresponding periods end?

B. C.	A. D.
607 — 1	+ 1914 = 2520
599 — 1	+ 1922 = 2520
593 — 1	+ 1928 = 2520
588 — 1	+ 1933 = 2520
94. What great movement occurred in 1914 A. D. as the
first step on God's part for the Restoration of Is-
rael? The present war.
95. What two nations are specially involved in the fulfil-
ment of these prophecies? Turkey and Italy.
96. Why? Turkey, because she occupies the promised
Land, and Italy because she is the Seat of the
Roman Empire.
97. Did either of these nations take the side that she
would naturally be expected to take in this war?
No, neither of them did so.
98. Explain this. For 60 years since the Crimæan War
Turkey has been upheld by Great Britain, and in
siding with Germany Turkey forsook her old
friend. Italy was in a firm league with Germany

and Austria-Hungary called the Triple Alliance. This she had to break to fight on the side of Britain.

99. What do these two remarkable changes indicate? That God is fulfilling His Word at the very date pointed out in the prophecies; that Britain will win, and Turkey will be crushed to allow the Jews to return to their Land; and Italy will be exalted as the Seat of the Fourth Kingdom which will be revived.
100. Why must the Roman Empire be revived to fulfil the Prophecies? Because this Fourth Kingdom has never had the ten-kingdom form as seen by Nebuchadnezzar (Dan. 2), or by Daniel (Dan. 7), or by John (Revelation 13: 1).
101. What part will the Roman Catholic Church have in this? She sits on the Beast and rides into power. (Rev. 17: 3-5.)
102. Is the Romish Church the same as the Beast? No, Roman Catholicism with all apostate Christendom is to be destroyed by those kings which support the Beast. (Rev. 17: 16.)
103. What will probably be the next step in the restoration of the Throne of David about 1922 A. D.? This will probably be the year that Christ takes the Church up to the Father's house for the Coronation, and the Marriage of the Lamb. And also the year in which Israel will enter into the covenant with the Prince of the revived Roman Empire.

104. What will probably be the event corresponding to the departure of the Glory in 593 B. C.? The return to the Mt. of Olives of the Lord in Glory. (Zech. 14: 4.) The 2,520-year period will end in 1928.
105. But if the 70th week of Daniel begins in 1922 and ends in 1928 that will only be six years or at least less than seven years? It may be that that is what the Saviour meant when He said, "It will be such a time as never was, nor ever shall be, and except those days should be shortened, there should no flesh be saved; *but for the elect's sake those days shall be shortened.*" (Matt. 24: 21, 22.)
106. What was the last event in the downfall of the Throne of David? The dethroning of Zedekiah, and the destruction of the city and temple, and utter desolation, 588 B. C.
107. When will the corresponding series of 2,520 years run out? In 1933, which will probably mark the entire restoration of all Israel to the land, and all the effects of the Great Tribulation will have been wiped out. Then Israel will enter into one long *Jubilee*.
108. When did God make His first promise to Abraham about a seed and the land? About 1914 B. C.
109. When did He make the initial move to carry out this promise? A. D. 1914.
110. What point marks the middle of these dates? The birth of the Seed of Abraham.

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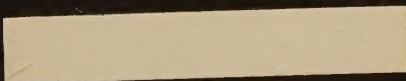
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